WHAT IS HAPPENING TO THE NEGRO IN THE PROTESTANT EPISCOPAL CHURCH?

Joseph Nicholson

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FOREWORD

In the organizational stages of the Ad Hoc Clergy Committee, it became apparent that two inescapable tasks faced the Committee: 1) to prepare and publish a carefully worded statement of protest, addressed to the Presiding Bishop and members of the Executive Council, denouncing their continued second-class treatment of qualified black priests and lay people where appointments to executive positions, committees and/or commissions in the Church are concerned; and 2) to produce a dependable and documented study on "What is happening to the Negro in the Protestant Episcopal Church?" In this second responsibility we had to decide whether to risk over-simplification and make the study appealing to large numbers of people who would probably read it but were unlikely to do anything about it; or, to risk losing the wide audience by making the study technical with the view that a few dedicated readers would act upon it. We chose the second of these risks.

Proudly, the first of these two goals was carried out with remarkable dispatch and not too much difficulty. But the second was an entirely different matter. For one thing, it was far more time-consuming; next, it called for a skill which a majority of us, admittedly, did not possess. When it was learned in April 1967 through the Rev. Dr. T. L. Caution of the Home Department, Executive Council, that the affable and competent rector of All Saints' Church, St. Louis, Mo., could do all that the committee saw needed to be done, we promptly solicited his help and direction. Joseph Nicholson, the author, has been the pastor of several congregations in Chicago and vicinity, and one in Birmingham, Alabama. Since August 1949 he has been the rector of All Saints' Church, in St. Louis, Missouri. He holds bachelor degrees from Howard University, Washington, D.C., and from Garrett Biblical Institute, Evanston, Illinois, and a Ph.D., from the School of Education, Northwestern University, Evanston, Illinois. He has been the director of a number of major research projects. And was co-author with B. E. Mays of the Negro's Church, published by the Institute of Social and Religious Research, New York, 1933. He was the author of A Job-Analysis of the Christian Ministry, 1932, and of The Parochial Clinic of a Church, 1949. He has been a professor of religion on the faculties of several colleges including Talladega College, Atlanta University School of Social Work, Morehouse College; and, professor of applied theology in two seminaries: Gammon and Bishop Payne. In all of the cities in which he lived he has been active in the civic and business life of the community.

Therefore, on behalf of the committee we express our heartfelt appreciation to the Reverend Dr. Nicholson for the long hours spent in producing this important document.

It is hoped that the whole Church will make use of Dr. Nicholson's important findings, to muster the courage, wisdom and grace necessary with which to begin the larger task of setting her own house in order.

Quintin E. Primo, Jr.
Chairman, Ad Hoc Clergy Committee

PREFACE

Christian relations between Negro and white Episcopalians have deteriorated and need rebuilding. Interaction between Negroes and whites in the Church on mutual concerns could be ethically and morally beneficial to the Church as a whole. The purpose of this study is:

1) To describe the historical and current environments in which the Negro Episcopal congregations live with a view to showing how the exclusion of the Negro Episcopalian from the mainstream of Church life was accomplished and perpetuated, and how it affected the Church's mission.

2) To present a factual analysis of how Negro Episcopal congregations perform on seven quantitative variables with the view of showing the stability of these congregations.

3) To compare Negro Episcopal congregations with white Episcopal congregations on these seven quantitative variables with the view of showing that the relation of their patterns would justify efforts at Christian interaction.

4) To examine the participation of Negro Episcopalians in organizations of the Church other than their local congregations with the view of having them participate in the mainstream of Church life by removing barriers, by developing meaningful dialogue among Negro clergy and laity and white clergy and laity as peers in local communities, and by healing the open wound of a "color line" policy.

5) To discuss the new proposals of the Church about the urban-crisis as they relate to Negro Episcopalians with the view of the including among the personnel executing the programs Negro clergy and laity whose educational experience and whose years of first-hand experience in urban-crisis areas should make them of invaluable help.

The scope of this study includes about 90 per cent of the predominantly Negro Episcopal congregations in the continental United States.

The author is grateful for help from many sources and persons. In particular he wishes to thank the officers of the Executive Council, the Ad Hoc Clergy Committee, and especially its editorial committee made up of the Reverend Fathers Kenneth Hughes, Clifford S. Lauder, Walter D. Dennis, St. Julian Simpkins, Jesse F. Anderson, Sr., John T. Walker, and Warren Scott.

A word of special thanks goes to Mr. Glenn White, Director, Coordination and Research, Department of Education, State of Missouri, and Miss Joan Nicholson, Clinical Psychologist, St. Louis State Hospital, for help with the development of the manuscript.

Joseph Nicholson
March, 1968

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WHAT IS HAPPENING TO THE NEGRO IN THE PROTESTANT EPISCOPAL CHURCH?

Chapter 1

The Persistent Pattern and the Restrictive Environment

Late in July, 1967 two men happened to meet at the John F. Kennedy Airport in New York. Both men are active Episcopalians. One is a Negro; the other is white. The two men have known each other for years. They respect each other as equals, but their friendship should be defined. They are civil to each other; they talk freely about public affairs. They do not share personal intimacies with each other, nor do they share social affairs. Thus their friendship is bounded by very definite points of communication, and it is one which occupies the periphery of their lives. Very probably race is the factor. In the exchange of greetings and small talk, the Negro Episcopalian asked the white Episcopalian, "Have you read the Declaration on Personnel Policies and Practices of the Protestant Episcopal Church, published last March?" The answer to the question was a hesitant and embarrassed, "No."

These two men appear to personify the relations of Negro and white Episcopalians. There is courtesy and civility, but very little meaningful dialogue. Negro and white relations in the Episcopal Church are not generally characterized by Christian fellowship – that kind of mutual association of persons on equal and intimate and friendly terms. White Episcopalians like other white citizens tend to withdraw into isolated communities in which the Negro Episcopalian has no significant function. This seems to reflect the mores of the nation. In the economy of the nation the Negro is primarily a consumer. Negro and white people do not interact in business and industry; they have few meaningful contacts in educational institutions and movements, and in the cultural arts. As citizens of the same cities and towns there are many objective and mutual concerns on which Negro and white people could interact. And such interaction could help them decide whether or not they want to integrate or separate. In the absence of meaningful interaction on mutual concerns white people will probably go on not hearing what Negroes say; and Negroes will go on not trusting white people.

THE EPISCOPAL CHURCH'S PATTERN WAS ESTABLISHED IN 1883

The isolation of Negro and white Episcopalians from each other has a long history. According to Mays and Nicholson, The Negro's Church, Negroes began to discover as early as 1779 a greater freedom in their own congregations than was open to them elsewhere. "Prior to the emancipation of the slaves, social and psychological factors influenced the separation of Negroes and whites in public worship." (page 14 and following) From 1750 to 1865 the controversy over slavery had a decided effect upon Churches. Negroes in predominantly white congregations voluntarily withdrew or were forced out. Whites withdrew from congregations which were predominantly Negro. While a small number of Negro congregations was formed before 1765, the period between 1866 and 1899 witnessed the formation of more than 345 urban Negro congregations. The Negro had a keen desire to manage and direct his own religious activities. This desire and the controversy over slavery between 1786 and 1861 had these significant effects: in 1786 The African Methodist Episcopal Church was founded in Philadelphia. In 1816 the African Methodist Episcopal Zion Church was established in Baltimore. In 1841 about 387 white members withdrew and

left 1,708 Negro members in what became the first Negro Baptist Church in Richmond, Virginia. In 1844 and 1845 and 1861 the Methodist Episcopal Church, the Baptist Church, and the Presbyterian Church respectively, split into northern and southern bodies over the question of slavery. In 1870 the Colored Methodist Episcopal Church was formed out of the Methodist Episcopal Church, South.

Benjamin Quarles in The Negro in Making of America, makes it clear that immediately after the Civil War there were two opposing power moves with far reaching results. In 1865 The United States Congress established the Bureau of Refugees, Freedmen, and Abandoned Lands, commonly known as the Freedmen's Bureau. The work of this Bureau was typical of probably 100 privately financed agencies. While large numbers of former slaves were elated to be free and sought to enter business, to become land owners and in other ways expressed pride in their country there were others who needed a great deal of assistance. The Freedmen's Bureau assisted the needy with food, health care, legal problems, and through educational institutions from elementary schools to colleges. The counter-power move was carried on by southern whites. Their idea of the inferiority of the Negro had been challenged. They were bitter over the loss of probably $2 billion in slave property. And they were deeply incensed over the political activities of the freedmen. All over the South Black Codes and "Jim Crow" laws were enacted to segregate and limit the use of public accommodations and public transportation on the part of Negroes.

The passage of the Fourteenth Amendment on June 13, 1866, the Reconstruction Act of March 2, 1867, and the Fifteenth Amendment on March 30, 1870 affecting states rights and the right of the Negro to vote caused southern whites to fight back even more vigorously. By 1877 the Republican regime was practically dead in the South. In 1883 the United States Supreme Court rejected the Civil Rights Act of 1875. And the Court in 1896 upheld the Louisiana segregation Laws affecting Negroes on public carriers. Negroes were excluded from organized labor and this turned them into strike-breakers and scab laborers. Share-cropping and peonage soon came to be the lot of the majority of Negro farm laborers. The South stood strongly for states rights, Anglo-Saxon supremacy, the inferiority of the Negro and fear of Negro political domination, and a one party political system; and, accepted violence and force against Negroes as a matter of little concern.

In the super-charged environment presented by these two opposing power-moves the Episcopal Church had remained passive. The Rev. George Freeman Bragg in a History of the Afro-American Group of the Episcopal Church describes what happened in the Episcopal Church. Immediately after the Civil War there was no "color line" in the Episcopal Church.

> At first, despite the remarkable devotion of many of the most prominent whites, and their sympathetic touch with the colored people, it looked as if it were utterly impossible to impress a goodly number of the race with the deep sincerity of the Church in welcoming them. However, well-nigh into the second decade after the war, a marked change began to appear in the attitude of colored people towards the Church; and this most favorable change proved the occasion for arousing the fear of the illiberal whites with respect to possible dangers in the social order of affairs which might obtain in the event that colored people came into the Church in large numbers.
>
> The ecclesiastical politicians got busy. No infelicitous action upon the part of colored Churchmen had stimulated such fears.

But, in all the Southern country the Episcopal Church was the only religious body of white men, setting an example of absolute equality in the family of Jesus Christ. And, although men like Richard Hooker Wilmer, Thomas Atkinson and others of their class, Southern to the core, defended this policy of absolutely ignoring the 'color line' the storm of opposition arose (p. 150).

THE SEWANEE PLAN WAS THE NAME OF THE NEW PATTERN

Both Virginia and North Carolina had started off in the right direction. But, in South Carolina and Georgia, where the Bishops and clergy were minded to pursue the same course, bitter opposition was manifested on the part of many of the laity. After waiting for a decade, in South Carolina, the issue was presented in the application of St. Marks Church, Charleston, to be admitted into union with the Diocesan Convention, as a regular and full-fledged parish. It aroused a storm of opposition and controversy extending over a number of years. The contagion reached the Diocesan Council of Virginia, and, after many years of earnest and determined discussion, certain limitations in the future were placed upon Negro representation in the Diocesan Council. In the meantime the 'Sewanee Conference,' composed of Southern Bishops and leading white clergy and laity, was called to meet at Sewanee, Tenn., July 25, 1883, for the purpose of arriving at some definite policy of action in Church extension among the Negroes of the South.

Of course no Negroes, clergy or laity, were invited to participate in this conference. Whereupon the Rev. Dr. Alexander Crummell, rector of St. Lukes Church, Washington, and the senior Negro clergyman of the Church, called together the colored clergy and laity of the country to meet in the city of New York, during the fall of the same year for mutual conference with respect to the matter occupying the minds of the members of the Sewanee Conference.

The findings of the Sewanee Conference, with exception of the dissenting vote of Bishop Wilmer, of Alabama, were unanimous. The 'Sewanee Canon,' expressive of the conclusions of that body, was presented to the General Convention meeting that same year in the city of Philadelphia (p. 151).

WHAT DID THE SEWANEE PLAN DO TO CHRISTIAN VALUES?

In a few words the Sewanee plan authorized the segregation in any diocese of the colored people under the direction and authority of the diocesan, with such missionary organization as might be necessary for its purposes. The Negro Conference of colored clergy and laity which assembled in New York City, the month previous to the assembling of the General Convention, presented a united front against the 'Sewanee Canon,' and appointed a committee to attend at the General Convention and exert every means in their power to encompass the defeat of the proposed Canon.

The Canon was adopted in the House of Bishops, but the House of Deputies refused to concur. So it was lost. But, that was not the end of the matter. It was rather but the beginning.

. . . . . .

. . . in a few years in a number of Southern dioceses, the proposed

Sewanee legislation which failed in the national legislature of the Church, was incorporated into diocesan law (p. 152).

What did this pattern of racial segregation do to the character of Christian theology and Christology with their convictions about God, their view of the world, their conviction about the dignity and worth of man, and their ideas of relations of God and man in this earth environment? What did it do to the practical ethical and moral outcomes predicated upon Christian theology? And what did this pattern of racial segregation do to the progressive revelation of Christian experience as the bond among members of the Church? To what extent has a racist theology replaced and distorted the foundation of the Church and rendered it impotent? Is it possible that such a distortion has led the Church to substitute money-power and white-power for the life-giving presence of the love of God? Is it possible that Negro and white Episcopalians could courageously stand on the ethical and moral implications of Christian theology?

THE COUNTERACTION ON THE PART OF NEGROES

> When, in spite of all effort in that direction (that colored Churchmen should have identically the same status as others) it became manifest that colored Churchmen must choose between existing without any fixed status as an appendage to the white Church, or, have an independent being apart from the local white church, with union in the General Convention, the Conference (of Church Workers among Colored People) unhesitatingly chose the latter course.
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> . . . . . .
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> . . . before committing itself to the Missionary District plan, in a memorial sent to the General Convention of 1889, it requested of that body a definition of the status of colored Churchmen. There were two reports upon the memorial. The majority report, exceedingly kind and courteous, diplomatically evaded the point at issue. The minority report, championed by Phillips Brooks met the issue completely. By a very close vote the majority prevailed, and, thus, the question of status, as yet, has not been satisfactorily settled (p. 153). (For the full statement by Dr. Brooks see Appendix H.)

Negro Episcopalians have continued to seek through the more than 80 years to enter the mainstream of Episcopal Church life.

THE ISOLATION OF THE WHITE EPISCOPALIAN FROM THE NEGRO EPISCOPALIAN WAS FURTHER AGGRAVATED BY THE CIVIL RIGHTS MOVEMENT FROM 1955 to 1965

The pattern of segregation in the Episcopal Church was a reflection of a system of racial segregation which pervaded the whole nation. A clear distinction should be made regarding white people and the pattern. Negroes generally do not hate white people. Negroes do hate the pattern of racial segregation and the evils inherent in it. And Negroes are determined to destroy this pattern.

The United States Commission on Civil Rights describes the pattern in its 1967 report. This report says, white people ask questions about minority (Negro) groups which include these: "What do they want?" "Why don't they work?" "Why don't they, like early immigrant groups, simply better their conditions and move out of slum areas through personal effort?" In the Conclusions on the Commission's report there is this statement.

For many ghetto residents, the symbol of white authority is the policemen, who, in their view, has often not provided protection for citizens within the ghetto, does not treat them with dignity and respect and views his role as that of keeping Negroes 'in line' on behalf of the white community. In the view of ghetto residents the attitude of local government is exemplified by the inadequacy of sanitation services, and by the absence of needed health and recreational facilities and the transportation services that would make them accessible. The symbols of the white business community are the merchant who sells inferior merchandise or who exploits the economic dependence of Negroes by providing credit at exhorbitant rates, and the absentee landlord who reduces services and allows property to deteriorate once Negroes become tenants (p. 89).

Why do not Negroes move away from the ghetto? Many white people have drawn the conclusion that

> . . . the situation of Negroes in the slums is not dissimilar to that of past generations of American immigrants who lived in ghettos but were able to leave . . . But the analogy is misleading and dangerous. Negroes are not recent immigrants to our shores but Americans of long standing. They were oppressed not by foreign governments but by a system of slavery supported by this government and its people. The legacy of slavery continued in the form of racial segregation (de facto if no longer legal), discrimination and prejudice. Escape from the ghetto for any group is much more difficult . . . in the 1960's than it was one or two generations ago. Society has become complex, and unskilled employment or small business enterprises no longer are meaningful first steps up the ladder. These factors . . . the demands of a technological society, and discrimination and prejudice, facilitated by the visibility of the Negroes' skin color – have been transplanted into barriers far more formidable than those which were faced by the Irish, the Italians, the Poles or the Jews in this country (p. 90).
>
> The response of Government to deprivation and discrimination has raised expectations, but has too often been characterized by an inadequate commitment of resources and by acquiescence in, or failure to deal effectively with, practices of segregation and confinement. In addition, the goals of social and economic legislation often have been thwarted by self-defeating rules and regulations . . . It is in the context of great frustrations, of laws and programs which promise but do not deliver, of combined deprivation, discrimination and prejudice in a society that increasing alienation and the disorders of recent months must be viewed . . .
>
> The failure of State, local and Federal governments to respond to the efforts of moderate Negro leaders is causing increasing numbers of Negroes to despair of moderate methods and of moderate leadership and to favor a separatist course (pp. 89-92).

While the civil rights movement has changed its strategies and spectacular and sensational demonstrations are no longer in great use, it is very much alive on an expanded front.

What correlation is there between aggressive civil rights actions and hate groups like the White Citizens Councils, the John Birch Society, the revived Ku Klux Klan; or between repressive legislation, discrimination in labor unions,

and the excessive preparation of police departments in a number of cities for summer rioting?

In American life the Negro up to now has found great freedom from the barriers of color of skin in professional sports and in the armed services. In each of these there is something the white man wants badly. And he is willing to brush aside temporarily the color of a man's skin to get it. For example, in professional sports, particularly baseball, football, basketball, and boxing. money, not attitudes, is in absolute control. In the armed services the Negro has proven himself to be a worthy fighter. And since the goal is victory, political as well as in power of arms, the Negro is acceptable. There are two significant exceptions. First, Negroes except in token ways, have not broken the color barrier in professional sports into the managerial and officiating fields. And in the armed services Negro officers of high rank are not comparable in number with the number of Negroes in the ranks.

THE NEW ROLE FOR LIBERAL WHITE PEOPLE

The aggressiveness of the Negro generally in the civil rights movement has widened the communications gap between Negro and white Episcopalians. And yet there are signs of a counter movement. Up to a decade or two ago Negroes had to send petitions into the General Convention through friendly white people. In the more recent years the sharp lines of racial segregation have been softened. There are a few Negroes elected as deputies to the General Conventions. But the majority of local congregations today remain racially segregated.

Religion does not function in a vacuum. The prophetic tradition in the Bible describes man's struggle to find the life-giving presence of God in the midst of man's struggle to control himself and master things in a world growing more and more complex. The apocalyptic tradition, which is also very strong in the Bible, gives up the struggle in despair and relies upon divine intervention to establish moral order in this world.

Was not Jesus' emphasis upon ethical love and self-respect in keeping with the prophetic tradition and the insistence of Amos, Hosea, Isaiah, and Micah upon the articulation of ethical and moral values in political and economic and religious activities? Would not racial segregation today be as inconsistent with the character of religion as was deception, lying, temple prostitution, the economic oppression of the poor, and the destruction of the democracy of small farms was in the 8th Century B.C.? Apocalypticism in the space age with its systems engineering and its cybernation is like having two left hands. The Christian Church which follows the prophetic tradition must articulate the ethics of the New Testament and the moral actions generated by them. Such a Church must be very dynamic in a complex society. The civil rights movement affects such a Church because the movement is based upon the ethics and morals of the New Testament and it is also based upon principles stated simply and clearly in the Constitution of the United States. Nevertheless it has divided white Episcopalians into "liberals" and conservatives. It has divided Negro Episcopalians into moderates and separatists. It has increased the need for meaningful dialogue. In 1967 the Crisis magazine gave a brief description of the new role of liberals. It said, in the present racial crisis the role of white liberals has come increasingly under fire.

> They have been rebuffed by black extremists. And white liberals 'flustered by these rebuffs' have endorsed some proposals they would otherwise have disdained. In ratifying the black extremists' proposals these particular white liberals revealed themselves

for what they really are – patronizers of black folk. They do not expect or demand of Negroes what they do of other people. They make allowance for what they consider the 'immaturity' of Negroes. There is nothing Negroes need less of than such patronizing whites. There is a legitimate role for white liberals in the Fight for Freedom. They cannot, and should not attempt to silence the angry black voices. They cannot, and should not try to, compel them to accept integration or to seize opportunities to enter the mainstream of American life. What they can do and, if they are genuine liberals, will do, is to keep the doors open to those Negroes who now want to enter and for those misguided ones who, as they grow in age and wisdom, will abandon racism and seek to take advantage of the new opportunities. They will also continue the struggle to eliminate all racial discrimination and to open additional doors to help speed equality in fact as well as in law. This is a rational and productive role for the white liberal who wishes to retain his self-respect and the respect of his Negro fellow citizens (p. 441).

CAN THE EPISCOPAL CHURCH REVERSE ITS PATTERN OF RACIAL SEGREGATION?

Is it not reasonable to assume that the confidence of the Negro Episcopalian has been shaken and his motivations to be a real Churchman emasculated by the de facto pattern of racial segregation in the Church? Is it not possible that a great sense of immorality and guilt plague white Episcopalians? Could white Episcopalians defend the communications gap between Negro and white Episcopalians? Could white Episcopalians justify the increasing isolation of white Episcopalians from Negro Episcopalians because of the civil rights movement through which the Negro is seeking only what the United States Constitution clearly states? Is not the commitment of the Episcopal Church to certain major ideals a challenge to the Sewanee pattern? These major ideals have been published in national Church literature. Two of these ideals are particularly important to Negroes. The Episcopalian states them very simply: "To proclaim the Good News of Christianity to all men" (1967, p. 10) and to oppose "any kind of racial discrimination" (1966, p. 15). The Negro Episcopalian judges the sincerity of the Church not by any tolerance or charity shown to him personally, but by the forthright way in which the Church breaks through the age-old patterns of race relations to implement its commitments. Up to this time these great declarations have been like rockets: they have gone off like explosive sprays of brilliantly colored stars high in the air, but they reach the ground as impotent dust. In the end, regardless of how beautiful are the goals of the Church, it is performance alone that counts. A clearer understanding of the Negro Episcopalian by the white Episcopalian should lead to the self-fulfillment of both of them.

The status of the Negro in the Episcopal Church has two significant settings. The first setting is related to the Church in the urban community. The urban Church is surrounded and transcended by human relations in which problems are being intensified. These problems involve the teaching and practices of the Church in terms of the most basic and functional Christian theology, ethics, and morality. Such emotion-filled and intellectually demanding problems as improving inferior public schools, making available decent housing and overcoming unemployment by providing adequate job-training and placement are taxing the best minds of the nation. The failure because of racial discrimination to resolve these real problems, and the failure to supply the religious,

moral, and ethical needs inherent in them, are producing bigger slum ghettos. None of the major religious bodies, including the Episcopal Church, is able to their own satisfaction to meet such religious needs. One more observation, particularly irritating for the Episcopal Church: the Church, at one time largely urban, is now becoming a suburban Church. Figuratively, the Episcopal Church has looked away from the problems of urban centers, and has failed until recently to recognize that the problems encountered by these inner city congregations are dissimilar from those met by the suburban congregations.

The second setting concerns the attitude of Negroes toward their status in the Episcopal Church. In March, 1967 over 130 priests of the Church, who are Negroes, published A Declaration on the Personnel Policies and Practices of the Protestant Episcopal Church in the United States of America. This statement appeared as a paid advertisement in three national Church magazines: The Witness, The Living Church, and The Episcopalian (the full text of this statement may be seen in Appendix A).

THE PURPOSE OF THIS STUDY IN GREATER DETAIL

In order that the relation between the Negro Episcopalian and his Church be clarified it is necessary to examine the present status of the Negro congregation. In order to evaluate past actions and proposed plans of the Church that concern urban problems, insofar as these involve the Negro community, it is necessary to examine the participation by the Negro Episcopalian in the decision-making activities of his Church. With these problems in focus, an attempt was made in this study to clarify the actions of the Church with respect to its Negro congregations. The questions under study were stated as hypotheses.

1. What are Negro Episcopalians doing for themselves in parish and mission congregations? On the basis of selected variables a significant relation may be shown among Negro congregations throughout a sample of dioceses, and between Negro and white congregations throughout these dioceses.
2. Are racially mixed congregations simply desegregated or integrated? Are Negro members actually involved in the activities of the congregations? What is the number of Negro communicants?
3. How are the Negro Episcopalians treated by the General Convention, by the Executive Council, and by the Dioceses of the Episcopal Church? A disparity may be shown between the combined communicant strength among Negroes in the Episcopal Church and the degree to which they are participants in the policy- and decision-making agencies and processes of the Church.
4. What experience have Negro Episcopal clergy and laity had with the programs of the Executive Council, and how do they evaluate the programs of the Church? Not infrequently the central figure of the episcopate for the communicant is his clergyman. This question may then be rephrased: the experiences of the Negro clergy with the programs of the Church must be examined.

The last hypothesis led directly to a problem recently made clear by the Presiding Bishop at the 62nd General Convention of the Church at Seattle, Washington in 1967. Various factors regarding the general status of Negroes in the United States were addressed by the Bishop; certain proposals were offered to which the Church might direct itself. The question that arises here is how the Negro Episcopalian might evaluate these proposals. This problem is examined in the last section of the study.

Chapter 2

Method of the Study

SAMPLE SELECTION

The Episcopal Church in the continental United States contains 89 dioceses and missionary districts. One or more predominantly Negro congregations are contained in each of 54 of these dioceses (Executive Council, 1967). In this study 46 of the 54 dioceses were examined. These dioceses contained 285 predominantly Negro parish and mission congregations, or about 90 per cent of the total number. Data for the remaining eight dioceses, containing 30 predominantly Negro congregations, arrived too late to be included in the analysis. The year 1965 was selected as the one for which data were to be analyzed because it was the most recent year for which a complete file of diocesan journals could be obtained. (See list of References.)

A subsample of 24 dioceses was gathered for an additional detailed analysis. This subsample was randomly selected from the group of 46 dioceses with the use of a table of random numbers (Snedecor, 1967).

SOURCES OF DATA

There were five major sources of statistical data for this analysis: the diocesan journals for 1965, the Episcopal Church Annual (1967), the County and City Data Book (1967), and two questionnaires responded to by active Negro clergy. The first two sources provided data originally supplied by individual congregations in the form of the Standard Parochial Report. While these data in published form were relatively accessible, they had the disadvantage of having been reorganized several times by diocesan authorities before the final report. The County and City Data Book was included as a possible source of data for the purposes of comparison, where possible, of geographical regional data from the Church with general demographic census data.

PROCEDURE

The hypotheses stated above were tested by statistical analyses. Since the dioceses under study were not subjected to measurable experimental treatment except via statistical analysis, controls may be properly considered only in terms of the selection of dioceses, the selection of variables, and with respect to the appropriateness of the data for the assumption of statistical tests.

ANALYSIS OF THE SAMPLE. In the general analysis, conducted to examine the status of the Negro congregation, all 46 of the dioceses were studied with respect to variables selected because they provided quantitatively defining characteristics of the dioceses as institutions. These variables appeared, moreover, to provide the clearest objective indices of the performance of any given congregation. They were: the number of predominantly Negro congregations per diocese, the communicant strength of the congregation, the baptized membership and the annual frequency of baptisms, Sunday Church School enrollment, and annual disbursement and per capita disbursement per congregation per diocese. For each diocese the frequencies for each variable for the predominantly Negro congregations were summed, and percentages and means calculated where applicable.

ANALYSIS OF THE SUBSAMPLE. Following the randomized selection of the subsample, it was necessary to determine its representativeness. The question asked was whether the subsample was representative of the total population of dioceses, with respect to the geographical distribution of the latter. The general pattern for the development of the geographical regions was the map showing the Provinces of the Episcopal Church in the continental United States (Executive Council, 1965). For this study the region called Northeast included Provinces 1, 2, and 3; the Southeast region included Province 4; the Central region Provinces 4 and 5; and the West region Provinces 5, 6, and 7. Thus geographical regions to some extent cut across Provincial boundaries.

The chi square test of goodness of fit was used to test the assumption that the subsample was representative of the total population of dioceses in terms of geographical distribution. This statistical test was used to find whether a significant difference existed between an observed number of objects that fell into specific categories, and an expected number based upon the null hypothesis. The null hypothesis in this case stated that no significant differences existed between the observed and the expected frequencies (Ferguson, 1966).

The percentage of dioceses in the United States that fell into each geographical category was used as the basis for calculating the expected number of dioceses in each category of the subsample. These data may be seen in Table 1. The results of the chi square test may be seen in Table 2. Since the observed chi square value of 1.67 was less than the chi square value of 7.82, required for significance at the $p<.05$* level, the hypothesis of no difference between the observed and the expected frequencies, the null hypothesis, was not rejected. Thus the geographical distribution of the dioceses in the subsample appeared representative of the geographical distribution of the total population of dioceses.

Data for the subsample were classified in two ways: (a) by geographical region, and (b) by predominantly Negro and predominantly white congregations. Three types of statistical analyses were conducted: (a) for predominantly Negro congregations within geographical regions, (b) for predominantly white congregations within geographical regions, and (c) for predominantly Negro versus predominantly white congregations within geographical regions. Each of the variables was used in the analysis of each classification. Census data were compared with data for these classifications in order to examine whether the observed patterns of the latter were sustained when related to demographic patterns in the geographical regions.

RACIALLY MIXED CONGREGATIONS. Data for racially mixed congregations were collected through two questionnaires answered by active Negro clergy, and through personal communications with the Negro personnel of the Executive Council.

The Negro clergy represent 2.7 per cent of the total clergy in the Episcopal Church (Episcopal Church Annual, 1967; Home Department, 1967). Of this group of 283 clergy, 76 (26.8 per cent) do not have the direct responsibility of being in charge of a predominantly Negro congregation. This subgroup included individuals who were retired (14.4 per cent), involved in nonparochial work (7.7 per cent), in military service (2.1 per cent), serving white congregations (.3 per cent), were bishops (1.4 per cent) or were Perpetual Deacons (.7 per cent). The 207 remaining priests were considered active clergy in charge of predominantly Negro congregations; these priests formed the basis of the group to which the questionnaires were directed.

*The sign < means less than.

TABLE 1

Geographical Distribution of Dioceses in the Continental United States by Regions

Geographical Region	Number of Dioceses in Population	Per Cent of Total	Number of Dioceses in Subsample	Number of Dioceses Expected in Subsample
Southeast	16	34.78	10	8
Northeast	10	21.73	7	6
Central	9	19.56	4	5
West	11	23.91	3	5
Totals	46	99.98	24	24

TABLE 2

Chi Square Test for Goodness of Fit of the Geographical Distribution of the Subsample to the Total Population of Episcopal Dioceses Throughout the Continental United States

Geographical Region	Number of Dioceses		$\frac{(O-E)^2}{E}$ [a]
	Observed	Expected	
Southeast	10	8	.50
Northeast	7	6	.17
Central	4	5	.20
West	3	5	.80
Totals	24	24	

[a]Chi Square = 1.67, df = 3, not significant.

There are ten dioceses in the Southeast region. On the basis of probability eight were expected. The entry of .05 in the last column is not significant. It shows that there was no significant difference between what was observed and what was expected. (The Chi square list for Goodness of Fit is the name of a statistical test to show that the subsample was representative of the pattern of the dioceses over all regions.)

The group of 207 active Negro clergy represented 73.1 per cent of the total Negro clergy in the Episcopal Church. From this group a sample of 180 priests (63.6 per cent of the total group) was selected as recipients of the questionnaires. The remaining 27 priests (9.5 per cent) were listed under incorrect addresses (Home Department, 1967).

The questionnaire for racially mixed congregations contained 16 items which required the respondent to supply factual information about his diocese, or the best estimate that he could make on the basis of his knowledge and/or experience. The items included variables similar to those for the status of the Negro congregation. In these items, and in others intended to elicit information specifically regarding the degree to which Negro communicants participated in racially mixed congregations, the respondents were asked to classify their responses by race. The latter type of item included the number of delegates sent from the congregations to diocesan convention; Negro membership in congregational organizations, and the degree and type of racial mixture in the congregation (e.g., the presence and number of individuals of any racial minority).

The second questionnaire concerned the involvement of Negro clergy in programs of the Executive Council and in diocesan organizations. Of the six items, four dealt with programs of the Executive Council and its personnel practices in terms of the personal experiences of the respondent as a priest of the Church, while one item concerned the personal experience of the priest in diocesan organizations. All items for this questionnaire were open-ended.

The Episcopal Church Annual (1967), personal communications with the personnel of the Executive Council, and such information as appeared in the diocesan journals were used as confirmatory sources for the data collected from the active Negro clergy, and as sources through which additional data might be gathered.

WHAT IS HAPPENING TO THE NEGRO IN THE PROTESTANT EPISCOPAL CHURCH?

Chapter 3

What the Negro Episcopalian Does for Himself

What are Negro Episcopalians doing for themselves in parish and mission congregations? The observations of any living thing, a bush or a person, should take place in its natural environment. The environment in which the Negro congregation has survived for the past 80 years was described in Chapter 1. Here is a brief review: a lack of meaningful dialogue prevents the Negro Episcopalian and the white Episcopalian from hearing what the other is saying. There is a sharp physical isolation on the part of white Episcopalians from Negroes. The de facto pattern adopted in 1883 has persisted with very little abatement. The Negro Episcopalian up to this time has been ineffective in counteracting this pattern. The segregation of Negro and white congregations has been consistent even in northern cities. Negro congregations have been located predominantly in Negro ghettos. And this fact has spawned several other conditions. For example, white priests were free to minister to Negro congregations although Negro priests were restricted to work related to Negroes. White laity have consistently not become communicants in predominantly Negro congregations. On the other hand, whenever a predominantly white congregation for sundry reasons opened its doors to Negroes there were subtle efforts to induce or appeal to Negro laity to join.

The civil rights movement against the evils inherent in the Negro ghetto has received only sporadic support from white Episcopalians. The white liberal patronizes the Negro.

The examination or evaluation of the Negro Episcopal congregation should be qualitative as well as quantitative. Qualitative factors are powerful determinants of behavior but are very difficult to measure. Up to now the Church has not developed a dependable or objective method of reporting or measuring such things as apathy, or the means by which stereotyped thinking may be changed, or how people are motivated to give up prejudices, or motivated to give money, time, and thought to support the work of the Church. Motivation psychology appears to be a great need of the Church. The Church, like the Christian religion, must rely upon individual initiative to give intelligent implementation to its ideals. Quantitative measurements reflect in some ways the qualitative facts but these must be interpreted with caution.

RESULTS

In the presentation which follows there will be found at some points different totals for the number of congregations under certain variables. These different numbers occured because of the unavailability of data for certain congregations, as published in the diocesan journals. The calculations for each variable are based upon the total number for that variable as shown by the diocesan journals. A complete list of the dioceses studied, together with their numerical code numbers, may be found in Appendix B.

COMMUNICANT STRENGTH OF PREDOMINANTLY NEGRO PARISH AND MISSION CONGREGATIONS

A study of the communicant strength in predominantly Negro congregations has shown that the Negro Episcopalian represents 3.7 per cent of the total communicant strength of the Episcopal Church in the continental United States. The mean communicant strength for the Negro parish congregations in this study was 600 communicants; the mean for mission congregations was 100 communicants. Sixteen out of the 85 predominantly Negro parishes had a communicant strength that ranged from 1,050 to 4,018. The distribution of predominantly Negro parish and mission congregations may be seen in Table 3*. The Dioceses of Pennsylvania, South Florida, and Long Island contained slightly more than four Negroes in every 100 communicants, while the Diocese of New York contained 13 Negroes to every 100 communicants. In the predominantly Negro congregations of this study there were 99,831 baptized and 75,950 communicant members.

NEGRO COMMUNICANT STRENGTH IN RACIALLY MIXED CONGREGATIONS

Since data for racially mixed congregations could not be obtained in diocesan journals a questionnaire designed to collect such data was sent to 180 active Negro clergy. These respondents were asked to name the racially mixed congregations in their dioceses and to give the best possible estimate of the number of Negro communicants and of the number of white communicants in these congregations. In all 41 dioceses were represented by the active Negro clergy and returns consisted of 18 usable replies. Estimates of Negro communicant strength in racially mixed congregations may be seen in Table 4. These estimates were obtained in the following manner: the reports by the Negro priests were matched with the number in the total congregation of racially mixed congregations, taken from the diocesan journals, and a percentage was obtained representative of the number of Negro communicants. This value, .09 per cent, was considered to represent the Negro communicant strength included in racially mixed congregations, or a total of about 7,257 persons. When the estimates of the Negro clergy were added to the figures for communicants in predominantly Negro congregations there appeared to be a total of 83,207 Negro communicants in the Episcopal Church. Data for variables other than communicant strength in racially mixed congregations were given in the returns in too insufficient a degree to be reported here.

BAPTISMS AND CONFIRMATIONS IN PREDOMINANTLY NEGRO PARISH AND MISSION CONGREGATIONS

In 1965 there were 80 Negro parishes which administered 2,150 baptisms, and 139 mission congregations which administered 1,007 baptisms. There were 85 parish congregations that presented 2,134 persons for confirmation, and 136 mission congregations that presented 1,244 confirmands. These data may be seen in Table 5. Confirmations in the Episcopal Church in 1965 were 5.8 per cent of the communicant membership of the Church. In the predominantly Negro congregations confirmations were 4.4 per cent of the communicant membership.

*Tables 3 through Table 20 are found in Appendix C.

SUNDAY SCHOOL ENROLLMENT IN PREDOMINANTLY NEGRO PARISH AND MISSION CONGREGATIONS

In 1965 the total Sunday Church School enrollment in the Episcopal Church was 27 per cent of the baptized membership of the Church (Episcopal Church Annual, 1967). In the same year 87 Negro parish congregations had a Sunday Church School enrollment of 12,677, which was 17 per cent of their baptized memberships. (Two of the parish congregations did not respond with their Sunday Church School enrollments.) The mean enrollment per parish congregation was 145.7. There were 18 parish congregations with over 200 persons in Sunday Church School. Twenty four of the parish congregations reported adult classes with a total membership of 689 persons, an average of 24 adults in each congregation.

In 138 mission congregations there was a Sunday Church School enrollment of 8,306 persons, which comprised 34 per cent of the baptized membership. The mean enrollment was 61.8 persons per congregation. Enrollments in mission congregation Sunday Church Schools ranged up to 200 persons. There were 37 mission congregations which reported 531 adults in classes, an average of 14 persons per mission congregation.

THE FINANCIAL LIFE OF PREDOMINANTLY NEGRO PARISH AND MISSION CONGREGATIONS

The Episcopal Church Annual (1967) reported the 1965 per capita giving and expenditures of the communicants of the Church. In general the average Episcopalian communicant gives $101.25 per capita, i.e., a little less than $2.00 per week. The 85 predominantly Negro parishes in this study had an annual expenditure for the year 1965 of $2,761,932. These data may be seen in Table 6. There were 57,800 communicants in these parish congregations whose per capita expenditure was $47.78. These data may be seen in Table 7. The mean expenditure of these parish congregations was $32,495.

The financial picture for Negro mission congregations was, oddly enough, similar to that for predominantly Negro parish congregations. The 158 Negro mission congregations under study reported in 1965 an annual expenditure of $1,114,209. There were 18,150 communicants in these mission congregations whose per capita expenditure was $61.38; higher than that of the predominantly Negro parish congregations. The mean expenditure for these mission congregations was $5,684. The range of expenditure of the mission congregations was between $88 and $32,526.

SUMMARY OF SAMPLE

Up to this point the data appear to have provided a basis for the following observations: the Negro Episcopalian represented in this study is a substantive proportion of the communicant strength of the Church; the health of the Negro congregation might then be defined in terms of its ability to sustain its own growth by baptisms, confirmations, Sunday Church School enrollment, and disbursements; and the communicant strength, appeared to have provided the Negro congregation with a degree of intellectual and other resources which suggest its potential.

THE SUBSAMPLE

Data for the subsample, like those for the general sample, were gathered from the diocesan journals, and were divided into geographical regions. Data for each geographical region were divided into those for predominantly Negro

congregations and those for predominantly white congregations. These data were treated under two conditions, viz., all variables were studied within racial groups, and between racial groups. These conditions were in a sense vertical and horizontal analyses. They were distinguished in terms of the manner in which the variables were statistically handled. The seven variables studied were: (a) communicant strength, (b) number of confirmations, (c) number of baptized members, (d) number of baptisms within the year 1965, (e) Sunday Church School enrollment, (f) disbursements, and (g) per capita disbursements.

VERTICAL ANALYSIS

For the vertical analysis the raw data for predominantly Negro and for predominantly white congregations for each diocese within each geographical region were ranked on the basis of the magnitude of the cell value for each variable. The Kendall coefficient of concordance W (Siegel, 1956) was used to determine the degree of association among the variables within each geographical region for each racial group.

THE KENDALL COEFFICIENT OF CONCORDANCE W. It may be in order to review the assumptions for the Kendall coefficient of concordance W. This statistical test is used for the measurement of the relation among several rankings of a number of entities or variables (Siegel, 1956, pp. 229ff). This coefficient might be considered an index of the divergence of the data from the maximum possible (or, perfect) agreement. W may take values between zero and +1. A high or significant value of W indicates a high degree of agreement among the ranks, while a low or nonsignificant value of W indicates a low degree of agreement among ranks.

LEVELS OF PROBABILITY. The value of any observed statistic may at least in part be due to chance. Thus the results might differ were the same statistic computed for a similar sample. For this and succeeding statistical results a level of probability is given which permits a statement to be made regarding the degree of confidence within which the observed relations were functional rather than being due to chance fluctuations. In this study the 5 per cent level of probability ($p < .05$) was adopted as the criterion of significance. This fact means that the observed distribution of the data for each variable could be attributed to chance less than five times out of 100. Some of the results for this study were reported at the $p < .01$ or $p < .001$ levels of significance. This means that the distributions of the data for the variables could be attributed to chance less than one time out of 100, or less than one time out of 1,000 respectively.

WITHIN GROUPS RESULTS. Results for the analysis of the data within racial groups where Negro and white congregations were analyzed separately, may be seen in Table 8. This Table shows that the results for all computations of W were significant ($p < .01$; $p < .001$).

There occurred in these operations certain discrepancies within the ranks for both predominantly Negro and predominantly white congregations. These discrepancies occurred most often at the variable per capita disbursement for both racial groups, particularly in the Southeast Region and somewhat less so in the remaining geographical regions. The dioceses most affected by this discrepancy among Negro congregations were Dioceses Numbers 1, 6, 7, and 10 in the Southeast region, while those most affected among white congregations in that region were Dioceses Numbers 1, 5, 6, 9, and 10. There appeared more discrepancies among ranks for the white congregations than for the Negro congregations. When the raw data were studied, the per capita disbursements for

each congregation were obtained by dividing the disbursements by the communicant membership. The results were inflated for the dioceses named. The source of this inflation appeared to have been the diocesan subsidy, since, when the amounts of money collected by the congregations of these dioceses alone were considered, the per capita disbursement was reduced, and appeared more in line with that of other ranks.

Ranks on the remaining variables appeared relatively consistent. This consistency was supported by the significant correlation coefficients. It can be noted in the Table that the ranks are more consistent in the West and Central geographical regions than they appear in the Southeast and Northeast geographical regions.

COMPOSITE RANKS. Further analysis of the ranks was obtained by the order of the sum of the ranks. It may be noted in Table 8 that the dioceses which contained the most high ranks had the smallest sum of the ranks, while the dioceses with the least high ranks had the largest sum of the ranks. This may be seen in the Table for example, by reference to Dioceses Number 6 and 10 in the Southeast region.

SUMMARY

The procedure of ranking the sums of the ranks yielded a composite rank which made it possible to obtain the position occupied by the dioceses for all variables combined. The results may be seen in Table 9. The Spearman rank correlation coefficient rho, a measure of association between two sets of ranks (Siegel, 1956), was used to determine the degree to which the predominantly Negro and the predominantly white congregations were related within the dioceses of each geographical region. All values of rho showed a positive correlation; all values except one were significant beyond $p < .05$. Table 9 shows that there was some similarity among the two racial groups of congregations in the Central and in the West geographical regions with respect to the variables under study. This similarity for the Southeast region was somewhat less, while that for the Northeast region was in a positive direction but did not fall at an acceptable level of probability.

Chapter 4

How the Negro Episcopal Congregation Compares with the White Episcopal Congregation

HORIZONTAL ANALYSIS

The foregoing presentation has dealt with the analysis of individual racial groups within geographical regions, for the most part. In what follows there is an examination of the relation between racial groups for each variable individually; raw data for this analysis were subjected to the chi square test for two independent samples.

THE CHI SQUARE TEST FOR TWO INDEPENDENT SAMPLES. The chi square test for two independent samples may be used to determine the significance of the relation between two independent groups (Seigel, 1956). This statistical test was selected for this portion of the analysis because, with its additive characteristic, it was possible to obtain chi square values for the contributions of any given diocese and the computations also yielded an overall chi square. The chi square test weights every case in the distribution proportionately to every other case.

Significant chi square values indicate associations or relations but do not indicate the strength or degree of such relations. The contingency coefficient C was used to provide a measure of the relations found between the groups. The minimum value of C is zero. C is zero where there is no association or relation found between the groups (Ferguson, 1966). The upper limit of C depends upon the number of rows and columns, although the upper limit increases as these increase, the upper limit is always less than one (Blalock, 1960). For this reason, C may be somewhat difficult to interpret unless a correction is introduced. All of the contingency coefficients in this study were corrected, using the method given by Ferguson (1966) and Blalock (1960). The maximum value that any of the contingency coefficients reported below could assume was .707. To test whether an observed C differed significantly from chance, the significance of the chi square value for the data is determined (Siegel, 1956).

NEGRO VS. WHITE OVER ALL REGIONS. Predominantly Negro and predominantly white congregations were compared for each variable over all regions. Percentages were computed from the raw data for each variable, and the results are graphically summarized in Figures 1 through 7.* These Figures show the percentage of the variable represented by each racial group within each diocese. The percentages are based upon the regional totals for each group. E.g., in Figure 1, for predominantly Negro and for predominantly white congregations Diocese Number 6 contained the greatest percentage of communicant strength of any given diocese in the Southeast Region. Diocese Number 10, in contrast, contained the lowest percentage of predominantly Negro and predominantly white congregations. In this Figure as in others there was generally found a concomitant variation between predominantly Negro and predominantly white congregations for a given variable.

Chi square values for all regions for all variables may be seen in Tables 10 through 16. The overall chi square values for all regions, for each variable

*Figures 1 through 7 are found in Appendix D

are given at the foot of the Tables, and it may be seen that these were highly significant. Inspection of the data revealed that predominantly Negro and predominantly white congregations within the same diocese occupied similar ranks within the same geographical region(s). This observation was supported by the significant contingency coefficients, which ranged from .08 to .20 ($p < .001$). It may also be seen that the largest regional contributor to each of the overall chi square values was with one exception the Northeast region.

NEGRO VS. WHITE WITHIN REGIONS. Predominantly Negro and predominantly white congregations were also compared for each variable within each geographical region. These results may also be seen in Tables 10 through 16.

For the variable, communicant strength (Table 10), all observed chi square values were significant ($p < .001$); the contingency coefficient ranged from .09 for the Central region to .27 for the Northeast region ($p < .001$). The chi square values for dioceses within the Southeast region were significant with the exception of Diocese Number 4. The chi square values for dioceses within the Northeast region were significant with the exception of Diocese Number 4. The chi square values for the Central and West regions were all significant. Inspection of the data revealed that the dioceses which showed the largest discrepancy among ranks made in general the largest contribution to the total chi square values for the regions. This observation appeared to hold for all variables.

For the variable, number of baptized members (Table 11), all observed chi square values were significant ($p < .01$); the contingency coefficients ranged from .09 for the Central region to .26 for the Northeast region ($p < .001$). Chi square values that were computed for each diocese in the Southeast region were significant. The data for Diocese Number 4 were not included. In the North, the Northeast and West regions all chi square values were significant, while in the Central regions all were significant with exception of Diocese Number 3.

For the variable, baptisms in 1965 (Table 12), all chi square values were significant ($p < .001$); the contingency coefficients ranged from .17 for the Southeast region to .33 for the Northeast region. Chi square values were significant in the Southeast region with the exceptions of Dioceses Numbers 6, 8, and 10; in the Central region all chi square values were significant with the exception of Diocese Number 2. All chi square values for the dioceses within the remaining regions were significant.

For the variable, confirmations (Table 13), all chi square values were significant ($p < .001$); the contingency coefficients ranged from .11 for the Central region to .24 for the Northeast region ($p < .001$). Chi square values were significant for the dioceses within the regions except the Southeast and the Central regions. In the first region Dioceses Numbers 1, 4, 6, 8, and 10 were not significant, while in the second region Dioceses Number 3 was not signifcant.

For the variable, Sunday Church School Enrollment (Table 14), all chi square values were significant ($p < .001$); and all contingency coefficients were at the value .14 ($p < .001$). All chi square values for the dioceses within the regions were significant with the exception of the Southeast and Central regions. In the former, Dioceses Number 8 and 10 were not significant, while in the latter Diocese Number 3 was not significant. Also in this region there were missing data from Diocese Number 2.

For the variable, disbursements (Table 15), all chi square values were significant ($p < .001$), while the contingency coefficients ranged from .10 for

the Central region to .19 for the Northeast region. All chi square values for the dioceses within the regions were significant.

For the variable, per capita disbursement (Table 16), the chi square value for the West region was not significant, while the contingency coefficients ranged from .05 for that region (not significant) to .23 for the Southeast region. There were several non-significant chi square values for the dioceses within the Southeast region: Dioceses Numbers 1 through 3, and 6 through 8; in the Northeast region the Dioceses Numbers 1, 2, 4 and 7 were not significant; in the Central region Dioceses Numbers 2, 3, and 4 were not significant, and in the West region no dioceses attained a significant chi square value.

In general the results of the analysis of the subsample suggested that a significant relation existed between predominantly Negro and predominantly white congregations for the variables under study. Thus the results appear to have supported the hypothesis regarding a significant relation between predominantly Negro and predominantly white congregations throughout the dioceses, and to have lent support to the concept of a significant relation among Negro congregations.

COMPARISON OF DIOCESAN WITH DEMOGRAPHIC CENSUS DATA. An examination was made of 16 demographic variables developed by the United States Bureau of the Census (1967). These variables were computed for each geographical region in the study, and were placed under the following Census Bureau headings: total population of the region, percentage of Negro population, number of families, percentages of persons that completed five or less years of school, percentages of persons that completed high school or more, total employment, percentage in manufacturing, percentage in retail and wholesale, percentage of white collar occupations, median income, percentage of income under $3,000, percentage of income over $10,000, total general expenditures, amount expended for health and hospitals, amount expended for fire and police protection, and amount expended for parks and recreation. Data from the Census Bureau for each region were ranked; the sums of these ranks yielded a composite ranks for all demographic variables. This set of composite ranks was compared with the set of composite ranks for the variables that were used for the study of the Episcopal congregations. The results may be seen in Table 17.

Inspection of the composite ranks showed identical ranks for the Southeast and the Central regions. The composite ranks for the Northeast and the West regions showed a difference of the value one between the two sets of ranks. A Spearman rank correlation coefficient (rho) was computed for these data. While the rho value .80 indicated a fairly high correlation between the two sets of composite ranks, it did not reach the .05 level of probability set for this study. Thus while such trend helped to substantiate the relation between the dioceses and the general environment of the Church within these regions, with this reduced level of certainty, similarity between the composite ranks of demographic and diocesan variables for the geographical regions could not be as thoroughly evaluated and speculations were thereby limited.

Chapter 5

The Negro and the Diocese

The mainstream of the life of the diocese, the bodies which organize and make decisions, are the departments, committees, and commissions. These bodies function, in a sense as the housekeepers of the diocese; they are those around which the central activity of the diocese is centered. In the 46 dioceses under study, 1,904 officers, departments, committees, and commissions were established by 1965* (Episcopal Church Annual, 1967). The organizational activities of the dioceses were conducted by 12,292 persons. Negro clergy and Negro laity active in these 1,904 diocesan policy-making agencies represented less than .9 per cent of the personnel engaged in such diocesan functions. These data may be seen in Table 19.

Table 19 also shows that 472 Negro laity were elected by their parish and mission congregations to attend their diocesan conventions in 1965. Only 302 of these persons were registered by their diocesan journals as having attended the conventions. Thus 37 per cent of the delegates from predominantly Negro congregations did not attend their diocesan conventions, and it may be speculated that one of the reasons was because they were ignored and had no real function to perform.

In the 80 cathedrals in the United States there are six Diocesan Cathedrals that had active (not honorary) Negro canons on their staffs. The six included the dioceses of Newark, New Jersey, New York, Chicago, Washington, D.C., Rhode Island, and Rochester, New York. While it appears to be a truism in the Church that Negro clergy assignments include duties that concern mainly work with Negroes – commonly called "Negro work" – the work performed by the Negro clergy of two of these dioceses, those of Newark and Rochester, appeared only incidentally related to affairs with a specific racial group. One man was a fulltime executive secretary of the department of urban work, while the other divided his time between parochial responsibilities and his diocesan appointment. The title for this work as shown by his letterhead was "Canon for Inner City Work."

It is instructive to note that in the 46 dioceses there were 77 white priests appointed to predominantly Negro congregations. These data may be seen in Table 20. When this number was added to the 157 men who served racially mixed congregations, there was a total of 234 white priests directly involved with Negro Episcopalians, while there were in contrast only about seven Negro priests who served racially mixed or predominantly white congregations.

Again an imbalance appeared between the support given by Negro Episcopalians to their local congregations and the participation by Negroes at what may be considered an intermediate level, viz., the dioceses, in the general life of the Church. The data offered here, then, appeared to lend support to the hypothesis regarding this sort of disparity.

*Diocesan Journals.

Chapter 6

The Negro in the General Convention and Executive Council

The General Convention includes more than 20 departments and commissions. The personnel of these groups number about 283 people. Six Negroes were found to be among these 283. There were four Negro bishops in the House of Bishops. Two of the four were suffragan bishops, and two served in missionary districts. In the 62nd General Convention in 1967 the House of Deputies had a membership of about 688 persons from 80 dioceses and 21 missionary districts (Executive Council, 1967). It is well known that deputies to the General Convention are elected by their dioceses and missionary districts. It is only pointed out here that out of all the Negroes elected as delegates to their diocesan conventions less than 2 per cent became deputies to General Convention and these constituted only about 1 per cent of the 688 deputies in the House of Deputies. (List of Deputies to the General Convention, 1967.) It is also worthy of note that in the 1967 General Convention several Negroes were nominated in the House of Deputies for elective positions. This is probably the first time this has happened. While no Negro candidate was victorious several nominees did receive a respectable number of votes. (Copies of The Daily, of the 62nd General Convention Official Newspaper, September 18 through September 27, 1968.)

THE NEGRO EPISCOPALIAN AND THE EXECUTIVE COUNCIL

There are six officers that lead the Executive Council; none of them was found to be Negro. There are 21 departments and divisions of services under the direction of the Executive Council, with a total personnel of more than 125 persons. No Negro was found to occupy an administrative post as a director of a department. In all there have been six Negroes in the Executive Council within the past 30 years. None has been a director of a department; three have served as executives of divisions, and the other three have been associate secretaries (personal communication with Executive Council personnel).

These data appeared to support the hypothesis that a disparity was found between the support given by the Negro Episcopalian to his local congregation and his participation in two of the decision-making bodies of the national Church, viz., the General Convention and the administrative offices of the Executive Council.

THE NEGRO EPISCOPALIAN AND THE PROGRAMS OF THE EXECUTIVE COUNCIL

Among the major programs sponsored by the Executive Council there were three that appeared particularly to apply to the avowed aims of the Church regarding its dealings with the problems of racial discrimination. It will be recalled that the two declarations made by the Church with reference to these problems were: (a) to proclaim the Good News, and (b) to oppose any form of racial discrimination.

1. The Joint Urban Program. The Joint Urban Program has as its objective the assistance of parish and mission congregations in the development of new methods to meet the rapidly changing

urban scene, with new kinds of Christian ministry. It is a product of the Home Department of the Executive Council (The Episcopalian, 1967; Church in Metropolis, 1967). In the program the Episcopal Church is ecumenically involved with several other religious bodies. This joint effort is called "The Metropolitan Urban Service Training" (MUST). The Joint Urban Board works through two major activities: (a) the 12 pilot dioceses, (b) the 62 Training Centers and Urban Planning Conferences. Of these groups, 15 are in the mid- and far-west, 43 are in the central and eastern sections of the United States, and four are in Alaska, Hawaii, Panama, and Puerto Rico, respectively.

2. The Church and Race Fund. The Church and Race Fund is a project of the Department of Christian Social Relations of the Executive Council. It was planned to raise $100,000 in 1967 for the Church and Race Fund (The Episcopalian, 1967), but by April of that year only about $19,000 had been collected. In The Episcopalian (1967) a general question was raised regarding several efforts of the sort where a general appeal is made to collect money for some cause throughout the Church. The question asked was whether the failure to support projects for racial justice was due to "apathy or compromise" (1967, p. 25).

3. The Mutual Responsibility and Interdependence Program (MRI). The MRI Program appears to be probably the most inclusive of these three programs. It has as its purpose to interpret the Church to the world and the world to the Church (The Episcopalian, 1966, 1967). Through the MRI Program it was expected that peoples would be drawn together with a full understanding of their responsibility for each other.

HOW DO THE NEGRO CLERGY EVALUATE THESE PROGRAMS? One hundred eighty clergy were sent letters and forms upon which they were asked to respond to questions regarding their participation in or contact with the programs of the Executive Council described above. Approximately one-fourth of this group (27.2 per cent) responded to the questionnaire. The numerical results are shown in Table 18. Data for this Table are shown by the number of responses and by percentage.

In support of the hypothesis that Negro clergy have had relatively little contact with the programs of the Executive Council as they are described above, the following observations could be made. Table 18 shows that by far the majority of the respondents indicated that they had had no contact at all with the Executive Council or with any of its programs. These data suggest that, insofar as these programs were designed to help in the support of the urban ghetto congregation, they have failed of their purposes. The Joint Urban Board, a program developed specifically to aid the ghetto congregation, does not appear to have extended itself much beyond the confines of its pilot dioceses and training centers. The Table shows that this program had the highest percentage of nonparticipating Negro clergy. The Church and Race Fund had according to these respondents had no actively involved Negro clergy, and the second highest percentage of nonparticipants. Yet this program had the highest percentage of contributors. A careful review of the literature (The Episcopalian, 1966, 1967), for this program failed to reveal any cogent statement regarding why funds were collected, nor to what use they were to be put. The comments of the respondents regarding this program seemed to

indicate that they had committed funds to the program mainly in response to quotas set for them by their dioceses. Data for the Mutual Responsibility and Interdependence Fund show that 32 per cent of the respondents had contact of some sort with the program. Fourteen per cent of these individuals were actively involved in some way with the program, while 10 per cent merely contributed funds. The MRI appeared to be at least in part a program meant to stimulate communication between congregations.

While it was not possible to establish a clear-cut pattern, owing to the inaccessibility of the data, many of the respondents reported that their "sister" congregations were thousands of miles off, and were composed of similar minority (if not ex-colonial then non-ruling) groups. E.g., there were "sister" congregations for Negro parish congregations in the British West Indies and in the Fiji Islands. It would seem reasonable that meaningful dialogues between congregations might have better been developed among congregations where geographical and cultural distances did not produce additional vitiating factors. A Negro congregation in Massachusetts, then, might be at least somewhat less hampered in the development of a sharing relation with another congregation at least in the same state if not in the same city.

A little less than one-half of the respondents indicated that they had at any time been invited to serve with the Executive Council, or that they were presently or had previously served on diocesan committees or commissions. The percentage for the Executive Council was noticeably smaller (.04 per cent) than that for the dioceses (.46 per cent). It would also appear that the Negro clergy in this sample were given with relative frequency opportunities to serve with somewhat limited groups, but that they were rarely offered an opportunity to sit with the policy-making groups that generated basic decisions for the national Church.

The data suggested this qualitative observation. It was speculated that the reason for the relatively small group of respondents from the sample may have as its basis the haphazard manner in which Church business is researched. The number of returns indicated that the clergy were not accustomed to giving more than cursory attention to requests of the sort contained in the questionnaires.

Chapter 7

Discussion

Two central facets of the status of the Negro Episcopalian have been presented in the foregoing chapters: (a) the status of the Negro within his congregation, and (b) the status of the Negro as he functions, or as he does not function, in the decision- and policy-making bodies of the Church at the diocesan and the national levels. It is difficult to compare these results with previous work in the area because of the unavailability of information about the latter.

THE NEGRO CONGREGATION

Through an overall view of 46 of the 54 dioceses of the Episcopal Church which contain predominantly Negro congregations results have been obtained which suggest that the potential of the Negro congregation with respect to the variables studied appeared relatively well-used, insofar as these abilities were confined to the immediate environs of the local congregation.

There did not appear to be a very large representation of Negro communicants in racially mixed congregations. It was estimated that this group represented about 9.5 per cent of the total communicant strength among Negro Episcopalians. Unfortunately, diocesan journals have not supplied sufficient data, nor was such information satisfactorily forthcoming from a questionnaire directed to active Negro clergy, with which more accurate evaluation could be made for the group of Negro communicants in racially mixed congregations. The degree to which Negro communicants participate in the organization within racially mixed congregations to which they belong remains also unknown.

The variables under which the 46 dioceses containing Negro congregations were studied included communicant strength, baptisms, and confirmation, Sunday Church School enrollments, disbursements, and per capita disbursements. For each of these variables data were presented which appeared to lend support to the idea that the Negro congregation, aside from subsidized missions, was in these ways fairly self-sufficient.

It has been shown through a detailed analysis of a representative subsample containing predominantly Negro and predominantly white congregations that the racial groups occupied similar positions within the dioceses within geographical regions, in the sense that each situation was comparable to those of whites. When predominantly Negro and predominantly white congregations were studied separately, and when ranks on the variables were compared, the results lent support by significant coefficients of concordance (i.e., the degree of agreement) and by a significant Spearman rank correlation for all but one region, to the case for similarity between the racial groups for all dioceses within all geographical regions.

The outstanding discrepancy for both predominantly Negro and predominantly white congregations occured when the variable per capita disbursements was analyzed. The discrepancy occured between per capita disbursement and the total disbursement, with the former usually having the larger tank value. A similar discrepancy occured in the overall sample between disbursements in predominantly Negro parish and predominantly Negro mission congregations, where it was seen that the per capita disbursement of these groups of congregations were nearly equal.

The fact that in many diocesan journals the cash on hand from the previous fiscal period was added to the amount collected in the current fiscal period presented a statistical problem. This process was repeated and magnified in the Episcopal Church Annual (1967) where it was found in a Table headed "Comparative Statistics of the Episcopal Church, U.S.A." (pp. 20 ff.) that data for parish and mission congregations were added indiscriminately together, and the amounts raised were lumped together under the heading, 'Total Receipts.' It was therefore impossible to make any sort of critical comparison between individual congregations. What comparisons were made, i.e., with the coefficient of concordance and with groups of congregations within the dioceses, and has served to confirm both the discrepancy and to lead to the speculation that the subsidy of mission congregations played an important role in the inflated level of per capita disbursements for mission congregations among both predominantly Negro and predominantly white congregations.

THE ROLE OF THE SUBSIDY

Since these mission congregations represented a large proportion of the total number of Negro and white congregations studied, the role of subsidies should be considered. It was impossible to give the dollar value of the subsidies because they were not reported in the diocesan journals. The most obvious point, then, became the per capita communicant expenditure. The subsidy appeared to represent a considerable investment by the dioceses in the mission congregations, which entailed certain obligations on the part of the latter. These obligations, while nominally canonical, are subject to interpretation by the hierarchy of the diocese, and it is at this point that the function of the mission congregation may be first inhibited. It is not unreasonable, for example, to expect that mission congregations whose per capita expenditures equal or exceed those of parish congregations, when they are in the same diocese, should make increased efforts toward independence. Since by any published instrument of the national Church it was difficult to speculate realistically upon the reasons why mission congregations with large per capita expenditures fail to become financially independent of their diocesan subsidy, and since it would perhaps be unfair to make a judgment that ignores the obvious sociological and other variables – including those centering on the relation between a mission priest and his bishop – it is possible here only to point out the nature of the discrepancies shown by the data in this study and to suggest the need for further investigation along these lines.

NEGRO AND WHITE CONGREGATIONS MAY HAVE SIMILAR PATTERNS

In a comparison of predominantly Negro congregations with predominantly white congregations within each geographical region for each variable it was shown by the chi square values that a significant relation existed between the patterns of these groups of congregations. A significant chi square value for the pattern of any variable for either of the two racial groups of congregations suggested that the two groups were related with respect to that variable, in terms of the sort of congregational activity expressed in the variable. Nonsignificant chi square values were interpreted as showing independence or unrelatedness between the two racial groups of congregations. While for some dioceses the chi square values were not significant, the overall chi square values for all dioceses attained the acceptable level of probability. This phenomenon was due to the additive nature of chi square, i.e., where chi square values for individual dioceses constituted the total for a given region.

For certain of the variables, e.g., Sunday Church School enrollment, the data did not appear to meet the assumptions for the chi square analysis, owing to the confusing manner in which they were presented in the diocesan journals. When the appropriate columns in these journals were added, the sums failed to agree with the grand totals reported by the diocesan authorities in the same journals. While these data were not reliable enough for the chi square analysis, they did not appear to affect materially the results for ranking; therefore they were used for the latter purpose.

When the variables used to study the Episcopal congregation were compared with demographic census data that appeared to operationally define the means of living of the general population within the geographical regions, a fairly high rho value was obtained which, however, failed to reach significance. With this trend it can be speculated that the dioceses within the geographical regions would be expected to improve in performance upon any measurable index, e.g., rate of income or expenditures, at a rate similar to that of the general population of the region. This tentative conclusion would require further study and a different sort of organization of the data for the Church.

Because of the representativeness of the subsample it can be speculated that for predominantly Negro and for predominantly white congregations within any given dioceses, similar patterns for the variables that have been studied may be adduced.

THE INVOLVEMENT OF THE NEGRO EPISCOPALIAN IN CHURCH FUNCTIONS OUTSIDE OF HIS LOCAL CONGREGATION

With respect to the participation by Negro Episcopalians in the General Convention, in the Executive Council, in the major programs of that body, and in their dioceses, the results show that the Negro clergy and laity, while stable enough within their congregations, conducted no dialogues with other congregations in their dioceses, nor with other organizations of the Church. The results suggest that the Negro Episcopalian has had little or nothing to do with the policy- and decision-making organizations at either the diocesan or the national Church level. The Negro Episcopalian appeared to have been minimally represented at the level of the Executive Council; he appeared to have played no part in the administration of three of the major programs developed by the Executive Council to deal with urban problems. The Negro Episcopalian, therefore, seemed to be the object of, rather than the participant in, such efforts.

While the Negro Episcopalian was represented somewhat more at the diocesan than at the national level or the organizations of the Church, a disparity appeared particularly in the areas of Negro participation in diocesan conventions and in the assignment of Negro priests to other than predominantly Negro congregations. The results suggested that the imbalance between Negro participation in the local congregation and participation in the general affaris of the Church begins at the diocesan level. It is at this level that the relatively heavy concentrations in the frequencies of representation by Negroes in different phases of congregational activity become sharply reduced; and it is at this level, when the Negro Episcopalian, having developed a rate of growth comparable to that of his white coreligionist, first move out of his local congregation, that the attrition in the degree to which he participates in the government of the Church begins.

The results of this study, then, may in general help to more clearly delineate the dual position of the Negro Episcopalian with respect to his local congregation and in the extra-congregational fabric of Church organizations. The disparity between these two facets is well known and has been studied

here in terms of the quantitative aspects of Church life. In what follows, the focus is upon the Church may effect the necessary changes.

NOTE: The Church needs qualitative as well as quantitative records. Even the quantitative or statistical system leaves a lot to be desired. Evaluations and measurements of effectiveness appear to require the accounting of money and business transactions, actuarial accounting, vital statistics, and membership accounting which will include many of the same characteristics of the Church population as are found in the United States Census.

Somehow good membership accounting and administration got mixed up with racial discrimination. And there are dioceses in the Church that apparently deliberately do not keep membership records according to race. The theory appears to be that Negroes would object or that racial "integration" makes such records unnecessary. Negroes do not generally object to being identified as Negroes or blacks. When they do object there are specific reasons. They object when racial or color designations are used against them or when these produce penalties. For example, racial designations in lawlessness result in a stigma. Three per cent of a Negro population may be involved in crime but the other 97 per cent is made to suffer as if they were all criminals. Or, racial discrimination in form of segregated public accommodations and in housing and in public education carry tremendous prices the Negro must pay. But in analyzing the Church population it is intelligent to know how many are of what racial identity. The idea of not identifying Negroes in a congregation 1) because they are "integrated," or 2) because Negroes would object is pure fiction. The fantasy is completely nullified by practice. White racism never lets Negroes forget they are black. The Negro is called "the first of his race" to hold this or that position (this is supposed to swell his ego); or, there are certain responsibilities he never has a chance to carry; or, there are conversations and meetings in which he never participates . . . he is never given a choice of whether or not he wants to participate. When he learns about them, they have been done.

Chapter 8

The Implications of the Presiding Bishop's Address

THE KEYNOTE ADDRESS OF THE PRESIDING BISHOP

The keynote address of the Presiding Bishop to the 62nd General Convention of the Church at Seattle, Washington on September 17, 1967 was bold. But in the light of the fact that the civil rights movement has since 1955 tried to involve such bodies as the Episcopal Church, the proposal made in the address seemed somewhat belated. It was fortunate that it was open ended. Excerpts from the address by the Bishop (Hines, 1967) with which the discussion below is particularly concerned, together with excerpts from the work of the Combined Committees (1967) are presented in Appendix E.

THE PROPOSALS OFFER NEW OPPORTUNITIES FOR INTERACTION

The ethical and moral challenges in the proposal of the Presiding Bishop may lead to answers to the question: how many Negro Episcopalians share in the program? People have generally talked a great deal about "integration," but the term has been ill-defined, and may very well be replaced by the word "interaction." While integration suggests a predetermined goal, or standard, the term interaction suggests only that people are working together for mutual benefit upon a specific problem, or in a specific situation. As they interact with each other while engaged upon a common objective, they get acquainted. They are then in a position to decide whether they wish to be integrated or separated. The Combined Committees (1967), in reviewing the proposals made by the Presiding Bishop, pointed out that ". . . internal change and external action are inseparable" (1967, p. 6). (For the purposes of this study it is assumed that "internal change" means structural changes in the organized and militant groups of the Church such as the Executive Council. Such changes are objective and more easily measured than "inward spiritual grace" or "renewal" and other subjective terms frequently used by Churchmen.)

With respect to the internal structures of the Church, Negroes in diocesan offices and departments represent less than one per cent of the total personnel engaged in this level of policy- and decision-making processes. In the Executive Council and in the General Convention Negroes have had only minimum representation. The Church must minister to the needs of local communities through its dioceses and its parish and mission congregations. It would seem to be mandatory that before the Church can help the poor it must show that its own structures permit the fullest interaction between Negroes and whites. In other words, every department, committee, commission, or other agency must become racially mixed; and responsible Negroes, like responsible whites, must occupy responsible positions.

THE PROBLEMS OF THE POOR ARE VARIED

The Combined Committees (1967) suggested that each diocese be the focal point of action in its area. The problems of the poor range far beyond the classical list of housing, employment, and education. Often human and psychological values are more important than dollar values. The Presiding Bishop said "It will encourage the use of political and economic power to support justice and self-determination for all men" and "It will make available

personnel-assistance (sic) and request the appropriation of substantial sums of money to community-organizations (sic) involved in the betterment of depressed areas . . ." (1967, p. 4). The need for "political and economic power" is quite clear. The availability of "personnel-assistance" is also positive. It is assumed that these would include lawyers to assist the poor with codes, laws, and regulations; behavioral and social scientists; industrialists; and educational specialists experienced in teaching the poor and the uneducated. A question might be raised, however, about "community-organizations involved in the betterment of depressed areas." The Negro Episcopalian does not want to see the energy and funds of the Church dissipated in a large number of solipsistic programs which will make only a superficial impact upon the needs of the poor. For instance, a local congregation concerned about its own institutional image and acting alone may offer programs which deal with symptoms rather than the causes of problems of the poor. A broad program which involves Negro-white interaction and political and economic power is a much more desirable alternative.

The Church may use its influence to articulate Christian ethical and moral actions through such agencies as the federal, state, and city governments, organized labor, and industry. Here the Church would be dealing with agencies legally or morally responsible for dealing with and correcting the problems of the poor. For example, the Church may seek to get the responsible government to insure that the poor receive the full benefits of such public services as: public safety, including police, fire, and traffic protection; public health including clinics, hospitals, nursing care, and the like; public parks and recreational facilities; public welfare; public works including water, sewerage, sanitation, and transportation; decent housing, including building codes and housing standards; public utilities, including the regulation of rates on gas, electricity, water, consumer markets, and the like. The Church may be very much concerned to urge the federal government to increase its employment of a larger percentage of the poor in its varied programs, such as the Neighborhood Youth Corps, the Work Experience and Training Program, and Community Action Programs. The Church may try to influence the governments against repressive legislation. The Church may seek to overcome the ignorance of people regarding the consumer laws set up for their protection. The Church may seek to subdue what at the present appears to be an excessive emphasis upon police procedures to repress and to restrict the poor in what is popularly called "crime in the streets." If the same emphasis were placed upon resolving the problems of the poor, with less delay, the threat of violence in the streets might be abated.

Certainly the Church will confront strong opposition in those branches of organized labor that are racist. Dealing with labor unions will involve such ethical and moral problems as apprenticeship programs that exclude Negroes; the refusal by union members to work on a job where the contractor has employed nonunion Negroes in order to fulfill the nondiscrimination clause in his contract; segregated locals in the A.F.L.-C.I.O.; the use of hiring halls to prevent nonunion Negroes from bidding for jobs; the total segregation of Negroes from certain classes of work; and, the seniority systems that relegate Negroes to menial jobs.

INDIGENOUS NEGRO RELIGIOUS BODIES HAVE SOMETHING TO OFFER

To return to the statement of the Presiding Bishop regarding the requirements for his program of skilled personnel, and the granting of funds

to community organizations involved in the improvement of "depressed urban areas" (Hines, 1967, p. 4), these observations may be made. It is not entirely clear what goals would be implemented with these efforts, but it may be pointed out that there are many social work, public and citizens' agencies that have been functioning expertly for years with just the sort of problems that could be implied by the term "depressed urban areas." These agencies, presumably, possess trained and experienced personnel. It would appear that the Church could certainly turn to these agencies for help in initiating any new program. These resources might include the National Association for the Advancement of Colored People, the Urban League, the Southern Christian Leadership Conference, and Human Relations Councils.

The Presiding Bishop has also said: "It is suggested that these efforts be administered through coalitions with other Churches and agencies such as the Inter-Religious Foundation for Community Organization . . ." (Hines, 1967, p. 4). Among the Churches named are the Episcopal Church, the United Presbyterian Church, the United Church of Christ, the Methodist Church, and others. Why were not the indigenous Negro religious bodies included as potential members of this organization, e.g., such Churches as the African Methodist Episcopal Church, the National Baptist Convention, Inc., and others?

The keynote address by the Presiding Bishop and his proposal that the Episcopal Church launch a major offensive against the problems of the poor is filled with tremendous benefits for the poor and for the Church itself. There is given, first, a genuine reason for the Church to encourage the full participation of Negro Episcopalians in the meaningful life of the Church. Second, the problems of the poor are so varied and numerous and complex that a large body of highly trained and experienced persons will be required in the general program as well as at the local-level where the problems are active. Finally, the Church has the opportunity of extending its ecumenical relations among indigenous Negro religious bodies with the tone of reality ringing throughout the relationship.

Chapter 9

How Negro and White Episcopalians May Interact as Peers

How may Negro Episcopalians be brought with dignity into the mainstream of Church life? Or, how can Negro and white Episcopalians resolve the 85 year old communications gap? Chapters 3, 4, and 7 show that based on quantitative variables a significant relation existed between Negro and white Episcopal congregations. Chapters 5, 6, and 7 show that while the Negro has done well for himself in his local congregation he has experienced very, very limited participation in his diocese, in the Executive Council and in the General Convention. Please check the Tables in Appendix C and the Figures in Appendix D.

The September 1967 proposals of the Church regarding the current urban-crisis, described in Chapter 8, are predicated upon the inseparable nature of internal change and external action. The interdependence of internal change and external action has been stressed by the Combined Committees. When Negro and white Episcopalians interact as peers it is speculated that answers will be found to the Christian ethical and moral questions raised at the beginning of this chapter.

INTERNAL CHANGE INVOLVES A VIABLE ORGANIZATION OF NEGRO EPISCOPALIANS

Since April 1967 the Ad Hoc Clergy Committee and the Presiding Bishop have had a series of conferences. In all there have been four such meetings. In addition to Bishop Hines there were present in three of these meetings other Bishops and white clergy whom the Presiding Bishop had invited. The temper of the meetings was cordial and civil. The Ad Hoc Committee was seeking commitments on several points:

> First, in the reconstruction of the Church at the Executive Council level it is crucial that Negro clergy and laity whose educational experience and whose years of first-hand experience in urban-crisis areas be seriously considered. It was urged by the Committee that these people be appointed to administrative positions.
>
> Second, in the programs of the Church, both internal and external, black men have never been given the opportunity to learn-on-the-job as have the very white men who now occupy responsible positions in the Church. Therefore, the Ad Hoc Clergy Committee wants large compensations for this kind of neglect. The Committee urges that black men be given opportunities to learn-on-the-job too. While those seeking personnel often make a request for a "qualified" Negro, it should be understood that a Negro who has never been given an opportunity to work has no way of presenting himself as "qualified." The Committee wants Negroes employed in terms of their potentials just as other inexperienced employes have been accepted.
>
> Third, it is the understanding of the Ad Hoc Clergy Committee, based on statements made by an Executive Council departmental director in Washington, D.C., during the first week in

January 1968, that exacting job descriptions have been written for all the departmental directors and the division executives and other personnel of the Executive Council. The Ad Hoc Clergy Committee would like to see these job descriptions published. And the Committee requests a statement showing how the skills and experience of each employe meet the requirements of the description for the position he holds.

In the ten months from April 1967 to January 1968 during which the Ad Hoc Clergy Committee has been meeting with the Presiding Bishop it has failed to receive any commitments. It has observed no viable change in the policy of the Executive Council; nor has it observed any action toward a commitment. It is therefore recommended that a united front of Negro clergy and laity be formed. This union shall initiate ways and means to achieve satisfactory recognition for the Negro in the policy and decision making processes of the Church. (Appendix F.)

INTERNAL CHANGE COULD SHARPEN THE FOCUS OF EACH CONGREGATION

It is recognized that subsequently the Church must rely upon parish and mission congregations to implement the proposals made by the Presiding Bishop on September 17, 1967. In order to meet a society which boasts of technical "know how," and which acts upon a crude philosophy which is epitomized by "if it works it's good," and a society which presents very complex human relations the Church needs a theological emphasis which commands attention. It is therefore recommended and urged that Negro and white parish and mission congregations jointly prepare themselves in local communities by using diagnostic techniques to help determine what particular emphasis of the Christian Gospel their constituents need. There are social scientists and other specialists who can assist these congregations with this task. These specialists will support the theological efforts of the priests. In this way Negro and white congregations may assist and help each other. Such an approach may help make organized group activities more significant. It may make pastoral care more meaningful. It may bring Christian concepts of right and wrong in this complex society out of a vague twilight of platitudes and into the sharp definition needed in the economic and political life in local communities. It may make preaching attractive and vivid. Conventional religious activities such as refraining from Sunday labor, observing holy days, making money offerings, and attending Sunday public worship may be revitalized in a sustained way by a keener focus of the Christian Gospel just as people were momentarily revitalized by the Selma and Washington Marches. A new sense of morality may be achieved as men strive to improve the life and opportunities of their fellows. Morality, like the profit motive, maintains the interactions of persons. The communications gap may be resolved not only between Negroes and white Episcopalians, but also between the clergy and the laity, and between the Church and the poor.

EXTERNAL INTERACTION BETWEEN NEGRO AND WHITE CONGREGATIONS WILL DEMAND EXPERT CAPACITIES

The idea of external action suggests that the Episcopal Church has an opportunity to give creative leadership to the religious bodies of the United States. The Church has had other such opportunities before. Immediately after the Civil War the Negro freedman became a threat to the status and the economic and political well-being of white southerners. The white southerner

demanded states' rights and condoned the use of violence to segregate the Negro. The Episcopal Church which at first had no "color line" had an opportunity to lead a crusade for freedom. But for almost a quarter of a century it appeared to remain passive. It rebuffed men like Richard H. Wilmer and Phillips Brooks. It repudiated its responsibility to give Christian ethical and moral interpretation to the intricate racial problems of the time. And finally it acquiesced to secular mores and itself became a segregated institution. Instead of challenging men to convert their personal piety into socially adventurous and effective forces it reduced itself to conventional Church activities. Unlike the prophets of the 8th and 7th Centuries B.C. who aimed to reform their people; who fearlessly and inspiringly criticized their nations; who demanded not legal righteousness but social justice, the Church became anxious for its institutional existence. Eighty five years of teaching, preaching, and liturgical worship have been ineffective in changing this negative pattern. Racism so deeply infects the Church that there is little difference between the response to the Negro of many of the most elite white communicants and the response of the most illiterate, and unregenerated whites who live in the extreme poverty pockets of the nation. It is very significant that with all of the stability and experience revealed by the Negro Episcopalian living in the Negro ghetto he is not invited to share in the development of programs calculated to relieve the nation of its slum embarrassment.

The joint action of Negro and white congregations at the local level would be a viable M R I. It will require facilities to which the Presiding Bishop alluded For example:

FINANCES. Money will be needed for office space and office personnel and equipment. Money will be needed for consultants' fees; for materials, and the like. A part of this money may come from the local congregations involved. Congregational money contributions to the program may be supplemented by funds from dioceses and from the Executive Council based upon what Negro and white congregations together are doing and giving.

CONSULTANTS AND COUNSELING. Specialists and experts who have highly developed experience – theoretical and practical knowledge – should help guide the joint actions of Negro-white congregations in urban-crisis programs. No casual observer can take the place of these experts. Theological education has its place. But in urban-crisis problems it must be supported by specialist in other diciplines. Generally, the public has learned to accept the word of experts in many fields such as medical care, certain economic problems, and the like. But in certain social and religious situations it appears that everybody seems to feel capable of writing prescriptions for the problems. Please see Chapter 8.

COORDINATION AND EVALUATION. Objective checks and measurements of a program cannot be done by the people involved in doing the work. These responsibilities must be carried on by agencies which can be very objective. In this capacity the dioceses and the Executive Council could serve to coordinate programs carried on in different localities. They could serve as resources for insights and perspectives. And they could help measure or interpret the utilitarian significance of programs.

PRIORITIES. The number of ghetto problems needing attention is greater than housing, employment, and education. Even these

three may be examined in an amazing number of details. Priorities should be determined.

SUPPOSE GHETTO HOUSING IS THE PRIORITY

It is very important to discuss fair and open housing. There are thousands of Negro people who are financially able and are seeking decent housing outside the Negro ghetto. They are prevented from occupying houses of their choice because of racial discrimination. Racial discrimination is no less abhorrent for the millions of Negroes who are living in the Negro ghetto either because they cannot afford to live elsewhere or because they prefer their present houses. For these people open housing may be more academic. Most of them are renters. They become a kind of "captive market" for the slum landlord. The following list is only suggestive of the conditions under which such a renter lives:

There are usually only two or three rooms. They are overcrowded.
Very few such accommodations have baths, hot and cold water in good working order.
The walls and woodwork are dirty and not decorated.
The plaster is cracked and falling.
The roof leaks.
Complaints can seldom be made to the owner. He is not available.
Custodial work in hallways and around the exterior of the building is not done.
There are often large numbers of children.
These premises are "infested" with rats, roaches, dogs, and prostitutes.
The streets in the area are poorly lighted.
The streets and alleys are seldom cleaned. Trash collectors often carelessly create more litter than they remove.
Insurance in the area is hard to get and is often cancelled.
The city does not enforce its minimum housing ordinance.
Rent hikes are under no ceiling for substandard property.
Slum landlords are organized and slum tenants are not and therefore are almost helpless.
Both tenants and landlords should be bound by ordinances concerning the use and upkeep of property.

A group of Negro and white clergy and laity, renters and non-renters, seeking to interact on the problem of the renter must develop a careful strategy. Having selected ghetto rental housing as their priority there are many facts they should know and things they should do. Here are a few of them:

The geographical area in which the group will work must be set.
The history of housing in this area should be interpreted.
The population size and its characteristics should be examined thoroughly.
An estimate of the budget and financing of their project should be made, including office, office help, fees for experts, public relations and other media of informing the public about the project.
A list should be made of lawyers, engineers, sociologists and other expert personnel needed in order to develop a factual and practical description of the housing in the area, such as:
    understanding previous efforts made to assist renters;
    understanding what pressures may be used;
    understanding what persuasive measures may be used;

understanding how existing ordinances, laws, and regulations are respected, what new ones are needed, and what re-interpretations are necessary;
understanding the real economic ability of the renters;
understanding how local or other governmental powers may be employed;
understanding the many psychological factors under which both renters and landlords act;
understanding under what conditions property may be rehabilitated or otherwise made fit for human occupancy;
understanding how tenants may be organized in order to give them the power and unity needed for wise action; and,
understanding the kinds and uses of checks and measurements and evaluations which should come at frequent intervals like trial balances in an accounting procedure.

SUPPOSE CONSUMER PROTECTION IS THE PRIORITY

Very few consumers are familiar with state laws for their protection. A thorough examination of the consumer's situation may lead to efforts to see that purchasing power is not eroded by fraudulent selling practices and inferior or unsafe products; to see that licensing is performed vigorously to prevent repair shops, for example, from charging for shoddy, unnecessary, or unperformed services; to bring about a truth-in-lending legislation so that the full interest charged for goods or services purchased on credit may be known. To see that wage garnishments and attachments on property are not unfair. To provide for the return of down-payments on materials or services where conditions of the purchase-contract are not fulfilled. And, to protect purchasers who default on time-payments from losing the merchandise as well as having to pay out the contract. Probably one of the most important consumer needs is insurance. Some concerned groups should look into "junk" risk insurance practices and how the poor are treated by certain insurance companies. Protection of the consumer would demand strict inspection of perishable foods and meats and require certain licensing procedures which would make it a felony to sell unwholesome food products for human consumption.

SUPPOSE EMPLOYMENT IS THE PRIORITY

State, local, and Federal governments are probably the largest employers in the nation. They are capable legally and otherwise of influencing employment practices. Aside from such big matters of contract-compliance there are others equally as important. The practices and policies of governments with regard to the poor and especially the Negro poor raise serious questions. There are instances where the local city civil service office itself does not have a single Negro employe above the custodial level. And yet city employment may absorb a large percentage, sometimes as much as 75 per cent, of the tax income of the locality. Other departments, except patronage offices, also may have limitations on the employment of Negroes.

THE EPISCOPAL CHURCH HAS HUMAN RESOURCES FOR A DYNAMIC FELLOWSHIP

This book began with an account of a conversation between two Episcopalians. There are hundreds of such relationships in the Church. One may speculate that there are thousands of emancipated, courageous Episcopalians today who are as displeased with the state of affairs in the Church as were the

Richard Hooker Wilmers and the Phillips Brooks in their day. And even though the Church refused the Wilmers and the Brooks the opportunity to lead a crusade for freedom in the 19th Century, there are those today who would join such a movement. The competition today is stiffer than it was around 1883. The risks are very high. A careful observation of the great periodicals and the leading newspapers of today suggest that the majority of white people are worried over their personal financial affairs; they are concerned about the future of younger generations who seem to be self-concerned non-conformists in relation to their elders; and, over the advancement of executives in the power structure of big corporations. Further, according to the same general sources of viewpoints the governors of the states appear to be concerned about law enforcement, the need of Federal financial help to meet state problems. Vietnam, highway safety, the inadequacies and limitations of Social Security, health and welfare matters, housing and urban redevelopment, and anti-poverty.

Without reference to moral values intelligent self-interest may indirectly help the Negro's cause. One of the best illustrations of intelligent self-interest comes from a current periodical. A leading businessman was described as urging his fellow businessmen to become active in planning the job-training program confronting the nation. His argument was: "If we sit back and take no part, people with little or no business experience will do the planning. Then they will call upon us to carry out the program. So, it seems best that we participate in the planning and in that way we will come out with a better plan at lower costs. It should be clear to all that business has a sole purpose: to make money. It is not a charitable agency. We must count costs of production. We must count costs of materials. We must show a profit after all costs are paid. And Negroes represent billions of consumer dollars annually." There are also probably thousands of white people who do not want their children to grow up as narrow as they did. But when they do not act positively, they are giving an organized minority, which is highly vocal, a chance to proclaim the extremist position. The extremists are separatists. If these liberal people, who are positive in their attitudes but impotent, were organized and were interacting with moderate Negroes . . . in other words, if they were liberals playing the positive role described in Chapter one . . . there is hardly any end to the ways they could help overcome the estrangement between Negroes and whites and counteract the intransigence of those in racist groups. It would be unwise for Negroes to adopt the stereotype view that there are no responsible white people. It seems reasonable to assert that there are responsible white people, many of whom are Episcopalians, such as:

people who realize that Negroes are as responsible as they are,

people who realize that one of the greatest problems in race-relations in the United States is pride on the part of whites: it gives birth to racism, it suggests false means of handling racial problems like repressive police methods and repressive legislation,

people who realize that if this nation could spend billions a year on a military program it should be able to develop the ethical and moral motivations to meet the needs of its underpriviledged and disadvantaged citizens with decent housing, quality education, and employment where people are producing goods and services upon which society places a value,

people who realize that the Negro wants no special favors, but seeks to be judged fairly and on merit,

people who do not try to hand the Negro a ready-made program, but who join in with Negroes in developing programs,

people who do not regard themselves in some romantic fashion as "missionaries" just because they are friendly to the Negro cause,

people who realize that Negroes like all other people range from ignorant to intellectuals; and, from poor to rich,

people who realize there is no need to be afraid of Negroes because their high visibility makes them appear to be "different,"

people who realize that the Negro has made realistic contributions to all branches of American culture,

people who realize that the vastness of the world gives the whole business of social justice at home a broader perspective; and,

people who realize that unless they act they are giving strength to the development of two hostile camps, one Negro and the other white, which are coming closer and closer to clashing, and that this need not exist.

NEGRO AND WHITE EPISCOPALIAN INTERACTION IN THE NEGRO GHETTO

In addition to what has been said, there are three areas of somewhat delicate person-to-person relationships in which Negro and white Episcopalians may interact. The first of these concerns Community Organizations. In recent periods such organizations have relied considerably upon funds from the Federal government. But such grants of money are often short-lived. The government may continue or discontinue such projects at the end of its fiscal period. Political pressures make the future quite uncertain. In the light of this it seems wise that a valid and dependable means of support for such projects should be found in the local community. This is a major kind of job but it can be done by dedicated people. Then government funds could be used only as supplements.

The second of these person-to-person tasks lies in the area of employment. The Urban Coalition or any other responsible group may assist in getting different things for the Negro ghetto, like the investment of funds in small and large industries so that work will be available near where people live, they may assist in finding employment and in training persons for jobs. But the underprivileged who need job-training may also need pre-conditioning for job training. Many of the hard-core unemployed have never worked. They have not had the opportunity to develop good work habits. Such training is hardly available in formal educational situations. Unless person-to-person relationships are established which provide the unemployed with the desire to work and some understanding of what working means there will probably be a large number of employment "drop-outs."

The third of these delicate person-to-person relationships is in the area of public housing. A large percentage of the occupants of public housing is also on public welfare. Somehow it appears that the public expected that exposure to good housing would automatically produce in its occupants the desire to be good housekeepers. These people need exposure to and training in good housekeeping. And further, it appears that no one realized that the gap would be quite large between state welfare payments and the rental rates upon which the housing authority, by law, must operate the project. The result is that considerable frustration has been experienced by both tenants and management. The upkeep and maintenance of projects tends to exceed the income and the conditions of living become quite a trial. These three situations are the kind in which Churchmen would find the skills of specialists like behavioral scientists, educational specialists and others valuable.

NEGRO AND WHITE EPISCOPALIAN INTERACTION IN THE WHITE GHETTO

The over 90,000 Negro Episcopalians know that all of the improvements need not take place in the Negro ghetto. Only fanatical racists, bigots, would want the Negro to give up his racial identity and be subservient to the white community or to cut himself off from the white community. And in the light of this, the intelligent observer must look critically at the white community. There are many new immoralities in the white ghetto: for example, it is reprehensible for predominantly white state legislatures or the Congress to play politics with the anti-poverty program, civil rights legislation, fair housing, and public housing. Or for state agencies responsible for redistricting legislative districts to gerrymander these areas so that the votes of Negroes may be powerless and Negroes will have no opportunity to sit on policy and decision making bodies of the nation. It is reprehensible that the predominantly white major news media should exploit sensational features about Negro extremists and riots, and excessive police precautions for riots as yet unborn. Is there so little imagination among the citizens of the nation that preparations to resolve problems and human relations are of no interest and therefore not worth the news media's time and energy?

Negro and white Episcopalians may experience very effective cooperation outside the Negro ghetto. In these particular suggestions only the truly courageous who have a firm grip on their integrity may venture. For example:

Why should not white Episcopalians join predominantly Negro congregations?

Why should not white congregations call Negro priests as rectors?

Why should not Negro and white Episcopalians of comparable means join together in interracial housing projects in all-white residential areas?

Why should not Negro and white people, Episcopalians as well as others, combine their strengths where boycotts are necessary? First, in using this pressure technique upon business firms offering goods or services directly to the public. Second, on the more complex problems of business firms or producers offering services to the government or to larger industries and therefore having no direct consumer contact.

Why should not Negro history and the Negro's contribution to all aspects of American culture be taught in public schools and Churches at the joint request of Negro and white Episcopalians?

Why should not white Episcopalians join Negro Episcopalians in working to remove the double standards which assault the Negro community? There are differentials between the Negro and white communities in practically all of the essentials to daily living, such as, public services, public utilities, quality and price in groceries and perishable foods, risk insurance such as automobile, real estate and household furnishings.

These suggestions call for specialists of several kind. For example, the history of the Negro is highly diversified. Negro historians and sociologists and others will be needed to cover adequately the field.

WHAT IS HAPPENING TO THE NEGRO IN THE PROTESTANT EPISCOPAL CHURCH?

Summary

THE BENIGN AND THE OMINOUS IN SUPREME VALUES

It is generally accepted that God controls man's behavior and in doing so provides a life-giving experience for man. If God is truth, social justice, moral righteousness, and creative personal life as revealed in Jesus and as supported by the continuing revelations of man's empirical and objective experiences then the adoration and praise and thanksgiving to God are natural to every man regardless of ethnic origin.

On the other hand, not all men understand God as being truth, social justice, and moral righteousness. Some men see God as a despot and their lives are characterized by despotic behavior. Other men see God, the supreme value in the universe, the reality above all realities, as a racist who favors only their ethnic group. The books of Ruth and Jonah and the story of the Good Samaritan were among the rebukes to Old and New Testament racists. A free man cannot adore the God of a despot. A Negro cannot praise the God of a white racist. To do so would mean death not life for each of them.

Racism has been the subtle power in the Episcopal Church for over 80 years. Episcopalians have given lip service to law and order, or as it is said in the Church, to "decency and order" but have been breaking the Summary of the Law, the moral law, consistently. And Episcopalians have rationalized and over-simplified their responsibility. Right human relations are the peculiar responsibility of the Church. The ethical and moral influence of the Church may pervade other agencies also responsible for right relations like the government, industry, the professional services, community organizations, courts of law, legislative bodies, educational institutions and literature and the arts; or, the Church may fail its mission.

THE NEGRO EPISCOPALIAN MUST ORGANIZE

Negro clergy and laity need an organized association or union. This has been demonstrated by the decades of fruitless efforts to achieve meaningful dialogue in the Church. Negroes occupy a dual position with respect to their local congregations and their position in the fabric of the Church outside their local congregations. Negro membership in the Church ranges in different dioceses from three to over ten Negroes per 100 communicants. In 46 diocesan structures there are 12,292 persons in decision and policy making positions. They represent the mainstream of diocesan life. If the Negro were 1 per cent of these decision makers there would be about 123 Negroes in the total number. Actually, the Negro is only .0086 or .9 per cent of the personnel engaged in such diocesan functions. He is even less visible in the General Convention and the Executive Council.

Negroes have demonstrated a maturity in their congregations, in spite of the communications gap, which merits the Negro's full participation in the mainstream of the Church's life. The sharp exclusion of the Negro from policy and decision making processes is apparently based solely on racism. The historical environment of Negro congregations supports this viewpoint. The factual examination of Negro congregations on the seven quantitative variables showing that the Negro is in a very stable position, supports this viewpoint.

The factual comparison of Negro and white congregations on the seven quantitative variables showing that Negro and white congregations are related in positive ways supports this viewpoint.

THE CHURCH HAS A NEW OPPORTUNITY FOR A VIABLE M R I

The Church has a new opportunity for a Negro-white interaction which may be a new crusade for freedom. It involves the same moral values as the opportunity the Church rejected in 1883. One may speculate that thousands of Negro and white leaders in the Church are motivated by the same high Christian ideals and need only the means of working together.

The urban-crisis proposals offer such opportunities and means:

To include capable Negroes in the internal affairs of the Church in every phase of its work on the basis of their potentials.

To encourage local Negro and white congregations to jointly seek a sharper focus of their Christian Gospel emphases so that they may speak as a united front more pertinently to the ethical and moral problems of their local communities.

To use funds of local Negro and white congregations in their joint ventures and when necessary to supplement these funds from the diocese and the Executive Council.

To use expert help from a variety of specialists so that time, energy and enthusiasm may not be eroded by inaction and ineptness but conserved by the production of measurable results.

THERE ARE NEW OPPORTUNITIES FOR NEGRO-WHITE INTERACTION IN THE WHITE GHETTO

There are human resources, Negro and white Churchmen, as yet unchallenged and unused by the Church.

There is a new opportunity for the Church to extend its ecumenical relations toward indigenous Negro religious bodies.

There are new immoralities in the white community to be resolved.

There are positive actions to be taken in white residential areas.

There is a need for a deeper appreciation of the Negro's contribution to American culture.

There are numerous needs from which Negro and white Episcopalians may select priorities on which they will interact and jointly seek to resolve.

There are very delicate and tactful ways in which Negro and white Episcopalians may work together to expose Negro "hard-core" job prospects and Negro public housing occupants to better ways of living not provided for by any formal procedure.

There are opportunities for predominantly white congregations to call Negro priests as rectors.

There are opportunities for white Episcopalians with fearless integrity to become communicants of predominantly Negro congregations.

THE CHURCH NEEDS A LIFE-CENTERED PROGRAM

The Church today cannot simply repeat the stories of the 8th and 7th Century B.C. prophets or rehearse the domestic life of Jesus or Paul or others. These have their value as they produce viable truth, or, as comparable situations in today's human relations may be identified with them. But beyond the

biblical truths there are thousands of domestic and overseas situations demanding Christian ethical and moral interpretations for which the message of the Bible is either too vague or non-existent. For example, there were many New Testament racial problems like the Judaizers' attack upon the missionary movement which were never clearly resolved. There were many others left open-ended. The best one may say is that Jesus depended upon his followers to give intelligent implementation to the general ethical love and self-respect which he taught.

In a few ways the Church has made very limited steps in the direction of setting up ethical and moral procedures which may assist in giving Christian interpretation to the problems of today. Among them are: The Mutual Responsibility and Interdependence Program, The Joint Urban Program, and the 1967 proposals about the urban-crisis, now known as the General Convention Special Program.

CHRISTIAN FELLOWSHIP OR INTERACTION IS NOT DEPENDENT UPON BUILDINGS

Being a Christian is not identifying with a thing like a building. It is identifying with an agape group. Why? Because the group is the incarnation of the life-giving relationship. It is a dynamic fellowship. It transcends racial differences. It is the Church. This fellowship of love is a shared and a sharing experience. It produces two related things upon which society places a value: 1) it implements in practical living situations the ethical love and self-respect Jesus taught; and, 2) it coordinates personal skills and interests. It may inspire great literature and art. Its life-giving power does not depend upon a constitution or a canon. It does not require officers. It does not depend on special days. Buildings and symbols may help but they are not mandatory. This is the ideal fellowship the Negro Episcopalian seeks. But the Negro is a realist. He knows he will not find such a fellowship with every Churchman, Negro or white. On the other hand, the Negro Episcopalian believes this dynamic fellowship will triumph over the double standards of racism in the institutional Church

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Dioceses	Annual Convention	The Diocesan
		The Right Reverend:
1. Alabama	136th	C. J. Carpenter
2. Arkansas	94th	R. R. Brown
3. Atlanta	59th	R. R. Claiborne, Jr.
4. Chicago	129th	G. F. Burrill
5. Colorado	18th	J. S. Minnis
6. Connecticut	186th	W. H. Gray
7. Dallas	71st	C. A. Mason
8. Delaware	181st	J. B. Mosley
9. East Carolina	83rd	T. H. Wright
10. Florida	123rd	E. H. West
11. Georgia	144th	A. R. Stuart
12. Indianapolis	129th	J. P. Craine
13. Kansas	106th	G. R. Fenner
14. Kentucky	138th	C. G. Marmion
15. Lexington	71st	W. R. Moody
16. Long Island	99th	J. G. Sherman
17. Maryland	182nd	H. L. Doll
18. Massachusetts	181st	A. P. Stokes
19. Michigan	133rd	R. S. Emrich
20. Minnesota	109th	H. H. Kellogg
21. Missouri	127th	G. L. Cadigan
22. Mississippi	139th	D. M. Gray
23. Nebraska	99th	R. T. Rauscher
24. Newark	92nd	L. Stark
25. New York	186th	H. W. B. Donegan
26. North Carolina	150th	T. A. Fraser, Jr.
27. Northern Indiana	168th	W. C. Klein
28. Ohio	150th	N. M. Burroughs
29. Oklahoma	29th	C. Powell
30. Oregon	78th	J. W. E. Carman
31. Pennsylvania	182nd	R. L. Dewitt
32. Springfield	89th	A. A. Chambers
33. South Carolina	176th	G. Temple
34. South Florida	44th	H. I. Louttit
35. Southern Ohio	92nd	R. W. Blanchard
36. Southern Virginia	65th	G. P. Gunn
37. Tennessee	135th	J. V. Horst
38. Washington	71st	W. F. Creighton
39. Western Michigan	92nd	C. E. Bennison
40. West Missouri	77th	E. R. Welles
41. Western New York	129th	L. L. Scaife
42. Western North Carolina	45th	M. G. Henry
43. West Texas	62nd	E. H. Jones
44. West Virginia	89th	W. C. Campbell
45. Upper South Carolina	45th	J. A. Pinckney
46. Virginia	171st	R. F. Gibson, Jr.

APPENDIX A

A Declaration, by Priests who are Negroes, on the Personnel Policies and Practices of the Protestant Episcopal Church in the United States of America; Addressed to the Presiding Bishop, The Rt. Rev. John E. Hines, and to the Members of the House of Bishops, and to the Executive Council

We, who are priests of the Episcopal Church, are filled with anguish by an unrighteous and scandalous system that has been allowed to exist within the House of God. Throughout the history of the Christian Church, our faith has been glorified by men and women who have become saints because they were committed to the proposition of the oneness of all in the family of God. To have done less than give their all to confirm this universality and equality would, to them, have been scandalous.

Yet, today, at all levels of the Church's life—in neighborhood congregations, in diocesan committees and commissions, and in the organization of the national Church there can be seen a subtle and a well-nigh systematic exclusion of laity and clergy who are Negroes from the heart of the Church's life. The personal piety of so many communicants permits them to ignore the Christian social responsibilities of the Church. Could they be resurrected, our honored saints would be appalled by the fact that such distortions of the Body of Christ should exist at all. These beatified souls would be even more shocked by the fact that large numbers of our brethren are doubtless so immured from and accustomed to these conditions in the Household of God that they have permitted them to exist unchanged for so long a time.

In today's multi-racial and fractured world, the God-like inclusion of Negro men and women in all areas of the Church could be "living, holy and reasonable" testaments to the fact that *all men are reconciled* is the will of God. Is there any wonder that the widespread and systematic denial of participation by Negro men and women in all aspects of the life of the Church is a source of grievous pain not only to Negro priests in the Episcopal Church, but also to many of the faithful throughout the world?

A partial recognition of the unholy nature of this exclusion is evidenced by the many "amiable" statements about the Church's becoming a truly open Church. However, no person committed deeply to the proposition *that true fulfillment for all mankind can come only at the Cross where all are one* could be other than grievously troubled by the deliberate or inadvertent exclusion of so many of the faithful from the House of God.

This grief, coupled with skepticism, has begun to increase among all Negro Churchmen, as well as among many others of the faithful who feel God's designs and desires are being thwarted within the Church. The dismay over inaction within the Church is deepened by the fact that many other major institutions in our culture appear to have made far more progress toward Christian ideals than has the Episcopal Church.

Finding this hard to reconcile, Negro Episcopal Churchmen and their sons and daughters are turning to other communions where they see fewer of such injustices.

What is the record within the Episcopal Church?

Here and there—but only with great rarity—"token" appointments of Negro priests and Negro laymen have been made to diocesan posts and to administrative or executive assignments in national offices. Bishops, with few exceptions, however, appear to have been notably slothful in making new opportunities of ministry available to Negro clergy. Their talents are not being fully used on diocesan or cathedral staffs. Nor are they normally sponsored for any work other than that which is related to Negro congregations. And only with great infrequency have Negro priests been deemed eligible for posts in the Executive Council. For example, The Executive Council has grown from six Departments with a total of three Divisions in 1948 to the present eleven Departments composed of over twenty Divisions in 1967. Each Department is administered by a Director and each Division is administered by an Executive Secretary. This would make a total of some thirty persons in executive positions. But in nearly two decades since 1948 there have been only two Negro Executive Secretaries. One of them was the Executive Secretary of the now defunct division of "Racial Minorities." And no Negro has served as Director of a Department.

Or again, out of about seventy-eight professors and associate professors in twelve theological schools and seminaries of the Church in the United States there has been only one full-time professor in the last two decades.

Or again, in the Joint Urban Board of the Home Department where the problem of racial minorities looms like a threatening storm over the inner-city Church there are no Negroes.

The personnel problems in the Church have been more of a spiritual matter than a shortage of trained man-power. Trained and experienced Negroes have had to stand aside and see less qualified whites given opportunities to learn the responsibilities of significant positions because the Church lacked faith in God or the spiritual maturity to appoint or elect Negroes. The exclusion of the Negro layman from diocesan committees and commissions and from national conferences of the Church seems equally systematic and tragic.

The real meaning of Christian evangelism, it has been said, is one hungry man telling another hungry man where the Bread of Life is to be found. A priest's vocation is to assist the Church in continuing the Incarnation unto his own time. His integrity is intimately linked with the consecration of the holy bread and wine of the Eucharist. How can the Negro priest tell the people of his own generation and within his own Church where the Bread of Life is to be found in the *limitless Kingdom of God* when he is himself so severely *limited by the Episcopal Church* in the offering of his holy gifts and talents as a servant of our Saviour? Up to now, the Negro priest has been made to feel unworthy to offer unto Him any sacrifice except in all Negro or predominantly Negro circumstances.

He has been made to feel the sting of being cut off from the blessed company of all God's faithful people. He has been made to feel the chagrin of an "invisible people" within the Body of Christ as it is found in the Episcopal Church. And thus, we are compelled to ask if this is to be the cost of our discipleship as clergy and laity of the Episcopal Church.

God's boundless province can be reflected by the Church not only by fully opening its doors to all, but also by doing all things possible to rectify the inglorious past.

So, weighed down as we are by our own disappointment and by the growing disenchantment of those to whom we minister, we do strongly and respectfully urge the Presiding Bishop and the Executive Council to arrange a series of meetings as early as possible in 1967 between a representative group of Bishops of the Church and a representative group of Negro clergy of the Church so that the issues which are stated in this Declaration may begin to get the kind of careful and factual examination they deserve. This should be done with the view that the Presiding Bishop and the Executive Council will make specific recommendations on these matters to the House of Bishops and the House of Deputies of the 1967 General Convention.

The issues are:

1. The doubt that is cast upon the integrity of the whole Church, when it accepts Negroes or anyone as postulants for the sacred ministry only if their work is to be in a limited area in contrast to the God-desired areas where there are no bounds;
2. The use of one set of criteria by the Bishops in missions and by vestries in parishes for the placement of Negro clergy and of another set of criteria for the placement of white clergy;
3. The use of one set of criteria by Bishops and Diocesan Committees for the placement of Negro men of God in diocesan and national Church positions, and of another set of criteria for the placement of white clergy;
4. The exclusion of Christian scholars from the faculties of seminaries and private schools of the Church solely because of race. There should be the same criteria and intensive searching of our schools in seeking out Negroes for available faculty positions as is exercised in seeking out white persons for faculty positions; and,
5. The pursuit of creative means to compensate for the grievous injustices of the past. And the setting a course of Christian action implementing our noblest resolutions concerning the total integration of racial minorities in the Church.

SIGNERS OF DECLARATION

E. Deedom Alston, Louisville, Ky.
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Dillard R. Robinson, Newark, N. J.
Samuel D. Rudder, Toledo, Ohio
Earl B. Scott, Red Bank, N. J.
Nathan A. Scott, Chicago, Ill.
Warren H. Scott, Atlanta, Ga.
David McDaniel Simms, New York
St. Julian A. Simpkins, Rochester, N. Y.
Birney W. Smith, Jr., Galveston, Texas
Thomas Smith, Jr., Winston-Salem, N. C.
Othello D. Stanley, Oxford, N. C.
Henri A. Stines, Washington, D. C.
Warner R. Traynham, Cambridge, Mass.
Franklin D. Turner, Washington, D. C.
John T. Walker, Washington, D. C.
Edward L. Warner, New Brunswick, N. J.
Wilson H. Willand, Jr., Charleston, W. Va.
Arthur B. Williams, Jr., Riverside, R. I.
Frederic B. Williams, Inkster, Mich.
James E. Williams, Hempstead, N. Y.
B. P. Williamson, Philadelphia, Pa.
Donald O. Wilson, Baltimore, Md.
S. Russell Wilson, South Hill, Va.
Richard L. Winn, Garden City, L. I., N. Y.
Lorentho Wooden, New Rochelle, N. Y.
James E. Woodruff, Nashville, Tenn.
Harold L. Wright, East Elmhurst, L. I., N. Y.
Nathan Wright, Jr., Newark, N. J.
William A. Van Croft, Washington, D. C.
Richard G. Younge, San Jose, Calif.

APPENDIX B

Names and Assigned Numbers for Twenty-Four Dioceses in the Subsample

Geographical Region	Assigned Number	Name of Diocese
Southeast (A)	1	Atlanta
	2	East Carolina
	3	Florida
	4	North Carolina
	5	South Carolina
	6	South Florida
	7	Southern Virginia
	8	Upper South Carolina
	9	Virginia
	10	Western North Carolina
Northeast (B)	1	Connecticut
	2	Delaware
	3	Long Island
	4	Maryland
	5	Massachusetts
	6	New York
	7	Washington
Central (C)	1	Indianapolis
	2	Lexington
	3	Michigan
	4	Ohio
West (D)	1	Chicago
	2	Nebraska
	3	Dallas

APPENDIX C

TABLE 3

Number of Communicants in 85 Predominantly Negro Parish and 178 Predominantly Negro Mission Congregations

Distribution of Number of Communicants	Number of Parish Congregations [a, c]	Number of Mission Congregations [b, c]
Up to 49	1	56
50 – 99	---	48
100 – 149	7	27
150 – 199	6	25
200 – 249	5	9
250 – 299	8	7
300 – 349	6	2
350 – 399		
400 – 449	6	1
450 – 499	4	---
500 – 549	8	---
550 – 599	3	---
600 – 649	2	---
650 – 699	3	---
700 – 749	3	---
750 – 799	3	---
800 – 849	1	---
... – ...	...	...
1,050 – 1,099	2	---
... – ...	...	...
1,200 – 1,249	2	---
1,250 – 1,299	1	---
1,300 – 1,349	1	---
... – ...	...	...
1,400 – 1,449	1	---
1,450 – 1,499	2	---
1,500 – 1,549	1	---
1,550 – 1,599	1	---
1,600 – 1,649	1	---
... – ...	...	...
1,700 – 1,749	1	---
... – ...	...	...
2,400 – 2,449	1	---
... – ...	...	...
4,000 – 4,040	1	---
Totals	85	178

[a] Of the parishes, 71 (48 per cent) had memberships between 100 and 1,250.

[b] Of the missions, 172 (96 per cent) had less than 300 communicants.

[c] Blanks (- - -) indicate no frequency in the category.

TABLE 4

Racially Mixed Congregations

Diocese[a]	White Priests	Number of Parish Congregations	Number of Mission Congregations[d]	Number of Cities In Diocese[c]	Estimate Negro Communicants[b, d]	Total Communicants[d]
Chicago, Ill.	27	27	- - -	3	- - -	10,743
Delaware	1	1	none	1	17	731
Kentucky	1	none	1	1	30	26
Los Angeles	20	20	none	20	- - -	15,944
Long Island	4	3	1	2	- - -	2,454
Manhattan, N.Y.	34	34	- - -	1	- - -	20,824
Maryland	5	4	1	4	78	2,393
Massachusetts	7	5	2	3	945	3,126
Michigan	3	1	2	1	280	919
Missouri	5	5	none	2	91	1,011
Nebraska	9	5	4	7	45	3,501
New Jersey	2	2	none	2	50	625
Newark, N.J.	7	7	none	6	- - -	1,826
Ohio	4	4	none	1	- - -	2,743
Pennsylvania	9	9	none	5	none	4,628
Virginia	5	4	1	4	20	3,575
Washington, D.C.	8	7	1	2	440	3,048
West Virginia	11	5	6	9	139	2,525
Totals N = 18	162	143	19	73	7,257	80,642

[a] Replies without data = 23.

[b] Mathematical operation for estimate of Negro communicants: percentage of n (total communicants) of priests estimates.

[c] Column title indicates the number of cities within the dioceses that contain racially mixed congregations.

[d] Blanks indicate that no estimate was made and/or that the data were not supplied.

TABLE 5

Number of Baptized and Communicant Members in the Predominantly Negro Parish and Mission Congregations Examined in this Study

Type of Congregation	Number of Congregations	Number of Baptized Members	Number of Congregations	Number of Communicants
Parish	87	75,481	89	57,800
Mission	152	24,350	176	18,150
Totals	239	99,831	265	75,950

TABLE 6

Total Annual Disbursement of Predominantly Negro Parish and Mission Congregations, 1965

Distribution in Dollars	Mission Congregations Total Disbursement[b]	Mission Congregations Total for Local Support[b]	Parish Congregations Total Disbursement[b]	Parish Congregations Total for Local Support[b]
Up to $499	16	4	---	---
$ 500 – $ 999	10	1	---	---
1,000 – 1,999	10	3	---	---
2,000 – 2,999	16	4	---	---
3,000 – 3,999	9	3	---	1
4,000 – 4,999	9	---	---	---
5,000 – 5,999	5	3	---	---
6,000 – 6,999	5	---	---	---
7,000 – 7,999	4	3	---	---
8,000 – 8,999	6	1	1	---
9,000 – 9,999	3	3	3	1
10,000 – 10,999	3	1	1	2
11,000 – 11,999	6	---	1	3
12,000 – 12,999	2	---	2	---
13,000 – 13,999	6	---	2	---
14,000 – 14,999	6	1	2	1
15,000 – 15,999	---	---	2	2
16,000 – 16,999	4	---	2	---
17,000 – 17,999	5	---	2	1
18,000 – 18,999	---	---	3	---
19,000 – 19,999	1	---	2	---
20,000 – 20,999	2	1	2	---
21,000 – 21,999	3	---	3	2
22,000 – 22,999	---	---	---	1
23,000 – 23,999	1	---	3	---
24,000 – 24,999	---	---	1	---
25,000 – 25,999	---	---	---	---
26,000 – 26,999	---	---	1	1
27,000 – 27,999	---	---	1	---
28,000 – 28,999	---	---	---	---
29,000 – 29,999	---	---	---	---
30,000 – 30,999	---	---	5	---
31,000 – 31,999	---	---	2	---
32,000 – 32,999	1	---	2	---
33,000 – 33,999	---	---	1	1
... – ...	...	...	...	...
36,000 – 36,999	---	---	2	1
37,000 – 37,999	---	---	---	---
38,000 – 38,999	---	---	2	---
39,000 – 39,999	---	---	1	---
40,000 and over[a]	---	---	18	---
Totals	133	28	68	17

[a] There were six parishes with total disbursements between $70,000 and $100,000.

[b] Blanks in columns indicate no frequency in the category.

TABLE 7

Per Capita Contributions of Communicants for 1965, Based upon the Total Disbursements of Predominantly Negro Parish and Mission Congregations

Distribution in dollars	Parish Congregations		Mission Congregations	
	Number of Donors based on total disbursements [a]	Number of Donors based on amount for local support [a]	Number of Donors based on total disbursements [a]	Number of Donors based on amount for local support [a]
Below $19.99	1	3	22	9
$ 20.00 – $ 24.99	11	1	4	1
25.00 – 29.99	1	3	4	1
30.00 – 34.99	4	- - -	12	2
35.00 – 39.99	8	3	7	7
40.00 – 44.99	3	3	2	1
45.00 – 49.99	9	1	3	- - -
50.00 – 54.99	4	- - -	7	3
55.00 – 59.99	10	1	9	4
60.00 – 64.99	7	1	4	2
65.00 – 69.99	4	1	10	2
70.00 – 74.99	2	- - -	4	1
75.00 – 79.99	2	- - -	1	2
80.00 – 84.99	- - -	- - -	3	1
85.99 – 89.99	- - -	- - -	4	- - -
90.00 – 94.99	2	- - -	1	1
95.00 – 99.99	2	- - -	3	1
100.00 – 104.99	1	- - -	3	- - -
105.00 – 109.99	1	- - -	- - -	1
110.00 – 114.99	3	- - -	1	- - -
115.00 – 119.99	1	- - -	2	- - -
120.00 – 124.99	1	- - -	2	1
125.00 – 129.99	1	- - -	1	- - -
130.00 – 134.99	- - -	- - -	1	- - -
135.00 – 139.99	1	1	2	- - -
140.00 – 144.99	- - -	- - -	1	- - -
145.00 – 149.99	- - -	- - -	- - -	- - -
150.00 and over	2	- - -	7	2
Totals	71	18	119	42

[a] Blanks within the columns indicate no frequency in the category.

TABLE 8

Ranks Obtained for Racial Groups within the Geographical Regions for all Variables, Together with the Kendall Coefficient of Concordance in Negro Congregations

Negro Congregations

Variable	Dioceses in Southeast region										Dioceses in Northeast region							Dioceses In Central region				Dioceses in West region		
	1	2	3	4	5	6	7	8	9	10	1	2	3	4	5	6	7	1	2	3	4	1	2	3
Disbursements	5	6	8	4	3	2	1	10	7	9	6	7	1	5	4	2	3	3	4	2	1	1	3	2
Communicants	8	6	7	3	4	1	2	9	5	10	5	7	2	4	6	1	3	3	4	1	2	1	3	2
Confirmations	3.5	4.5	4.5	3.5	6	1	2	5	7	8	6	7	1	4	5	2	3	3	4	1	2	1	3	2
Per Capita Disbursement	2	8	9	5	3	6	4	7	10	1	4	5	3	6	2	7	1	1	3	4	2	2	3	1
No. of Baptized Members	8.5	7	6	3	5	1	2	8.5	4	10	6	7	2	5	4	1	3	3	4	1	2	1	3	2
Baptisms in 1965	9	6	7	3	5	1	2	8	4	10	6	7	1	4	5	2	3	3	4	1	2	1	3	2
Sunday Ch. Sch. Enrollment	9	4	7	3	5	1	2	8	6	10	4	7	2	5	6	1	3	3	4	1	2	1	3	2
R	45.0	41.5	48.5	24.5	31.0	13.0	15.0	55.5	43.0	58.0	37.0	47.0	12.0	33.0	32.0	16.0	19.0	19.0	27.0	11.0	13.0	8.0	21.0	13.0
	W = .54 **										W = .71 **							W = .64 *				W = .88 **		

White Congregations

Variable	1	2	3	4	5	6	7	8	9	10	1	2	3	4	5	6	7	1	2	3	4	1	2	3
Disbursements	4	9	6	3	8	1	5	7	2	10	2	7	5	6	3	1	4	3	4	1	2	1	3	2
Communicants	4	9	6	3	7	1	5	8	2	10	1	7	4	5	2	3	6	3	4	1	2	1	3	2
Confirmations	6	8	3	5	7	1	4	9	2	10	1	7	4	6	2	3	5	3	4	1	2	2	3	1
Per Cap. Dis.	3	8	9	2	10	5	4	7	6	1	5	2	7	4	6	3	1	1	2	4	3	1	3	1
No. Bap. Mem.	5	9	6	4	8	1	3	7	2	10	2	7	4	5	1	3	6	3	4	1	2	1	3	2
Bapt., 1965	4	9	3	6	7	1	5	8	2	10	2	7	4	6	1	3	5	1	4	2	3	1	3	2
Sun. Ch. Sch.	4	9	6	3	7	1	5	8	2	10	4	7	3	6	1	2	5	3	4	1	2	1	3	2
Sum of ranks	30	61	39	26	54	11	31	54	18	61	17	44	31	38	16	18	32	17	26	11	16	8	21	12
	W = .73 **										W = .56 **							W = .60 *				W = .91 **		

* p.<.05 (probability less than 5 in 100) ** p.<.01 (probability less than 1 in 100) ** p.<.001 (probability less than 1 in 1000)

TABLE 9

Composite Ranks for Predominantly Negro and for Predominantly White Congregations for all Regions for all Variables, and Spearman Rank Correlation Coefficient Rho

Diocese Number	Southeast Region Rank on all variables Negro Congregations	Southeast Region Rank on all variables White Congregations	Diocese Number	Northeast Region Rank on all variables Negro Congregations	Northeast Region Rank on all variables White Congregations
1	7	4	1	6	2
2	5	9.5	2	7	7
3	8	6	3	1	4
4	3	3	4	5	6
5	4	7.5	5	4	1
6	1	1	6	2	3
7	2	5	7	2	3
8	9	7.5			
9	6	2			
10	10	9.5			
	$r_s = .57$ **			$r_s = .29$ *	

	Central Region			West Region	
1	3	3	1	1	1
2	4	4	2	3	3
3	1	1	3	2	2
4	2	2			
	$r_s = 1.00$ ***			$r_s = 1.00$ ***	

* not significant.
** $p<.05$.
*** $p<.001$.

The reader will please note that the correlation coefficient or Rho (R_s) for the Central Region and the West Region are both perfect or .01. There are no discrepancies between the composite ranks of Negro and White congregations. Whereas the R_s for the Northeast Region is .29 and is not significant because there are more discrepances between the composite ranks.

TABLE 10

Communicant Strength and Chi Square Values for Predominantly Negro and Predominantly White Congregations for all Geographical Regions

Diocese Number	Southeast Region Congregations Negro	Southeast Region Congregations White	Chi Square Value	Diocese Number	Northeast Region Congregations Negro	Northeast Region Congregations White	Chi Square
1	642	24,700	293.81***	1	1,198	82,980	4,569.12***
2	909	9,613	328.44***	2	431	13,568	406.88***
3	786	21,366	80,84***	3	9,372	64,444	2,736.76***
4	1,328	25,235	1.37	4	3,173	39,788	2.68
5	1,115	14,505	178.11***	5	1,799	82,093	3,551.55***
6	4,104	69,803	80.25***	6	11,565	78,271	3,565.89***
7	2,409	23,173	1,159.52***	7	5,250	37,754	1,303.78***
8	536	14,358	50.20***				
9	1,016	47,808	809.26***				
10	283	7,250	19.36***				
C = .15; Chi square = 3,001.17***				C = .27; Chi square = 16,136.67***			
	Central Region				**West Region**		
1	159	11,477	269.64***	1	4,185	49,602	1,332.10***
2	56	6,734	215.78***	2	250	14,776	283.15***
3	3,357	65,940	15.50***	3	266	35,073	1,159.77***
4	2,596	45,742	78.30***				
C = .09; Chi square = 579.21***				C = .23; Chi square = 2,775.01***			

C = .20; Chi square = 22,492.06***

*** $p < .001$.

The strength of the association between Negro and White congregations in the Southeast Region is .15. The maximum value would be .707 or .71.

Please see pages 19 and 21.

TABLE 11

Number of Baptized Members and Chi Square Values for Predominantly Negro and Predominantly White Congregations for all Geographical Regions

Diocese Number	Southeast Region Congregations Negro	Southeast Region Congregations White	Chi Square Value	Diocese Number	Northeast Region Congregations Negro	Northeast Region Congregations White	Chi Square Value
1	Data not usable			1	1,839	133,542	6,731.64***
2	912	14,331	80.48***	2	492	22,307	838.77***
3	1,123	32,881	110.16***	3	12,720	103,686	2,624.95***
4	1,735	36,166	0.85 (n.s.)	4	4,013	64,332	150.88***
5	1,355	20,568	148.18***	5	4,120	135,916	3,640.19***
6	5,358	97,080	134.83***	6	15,781	115,369	4,899.28***
7	3,133	36,143	1,122.33***	7	9,929	60,321	4,401.57***
8	759	20,309	37.89***				
9	1,571	78,712	1,194.38***				
10	317	10,561	62.33***				
C = .13; Chi square = 2,891.43***				C = .26; Chi square = 23,287.27***			
	Central Region				**West Region**		
1	118	18,333	451.67***	1	5,085	72,835	1,374.04***
2	88	8,540	159.19***	2	269	20,213	373.74***
3	3,819	102,934	0.87 (n.s.)	3	332	45,511	1,253.49***
4	3,355	72,193	186.49***				
C = .09; Chi square = 798.22***				C = .20; Chi square = 3,001.28***			

C = .20; Chi square = 29,978.19***

*** $p < .001$.

TABLE 12

Number of Baptisms in 1965 and Chi Square Values of Predominantly Negro and Predominantly White Congregations for all Geographical Regions

Diocese Number	Observed Negro	Observed White	Chi Square Values	
	Southeast			
1	18	1 931	28.78	***
2	46	368	18.68	***
3	34	992	13.50	***
4	63	750	4.14	*
5	50	480	10.69	**
6	183	2,534	2.26	---
7	111	885	45.53	***
8	31	429	0.39	---
9	59	1,841	28.95	***
10	11	204	0.33	---
	C = .17		Chi square = 153.25 ***	
	Northeast			
1	29	3,029	232.08	***
2	16	499	20.39	***
3	515	2,935	282.87	***
4	94	1,465	15.19	***
5	84	3,401	174.34	***
6	511	2,709	206.72	***
7	208	1,712	10.76	***
	C = .33		Chi square = 941.35 ***	
	Central			
1	10	5,010	83.47	***
2	2	257	2.01	---
3	97	2,768	27.63	***
4	86	1,481	96.45	***
	C = .21		Chi square = 209.57 ***	
	West			
1	166	1,772	39.57	***
2	4	563	24.15	***
3	41	1,398	17.77	***
	C = .20		Chi square = 81.50 ***	

C = .08 Chi square = 1,385.67
* $p<.05$
** $p<.01$
*** $p<.001$

TABLE 13

Confirmations and Chi Square Values for Predominantly Negro and Predominantly White Congregations for all Geographical Regions

Diocese Number	Observed Negro	Observed White	Chi Square Values	
	Southeast			
1	83	1,388	0.29	---
2	53	523	17.16	***
3	53	1,548	12.89	***
4	83	1,395	0.25	---
5	50	642	4.96	*
6	230	3,663	2.62	---
7	139	1,412	40.68	***
8	52	781	1.39	---
9	37	2,603	80.61	***
10	23	321	1.26	---
	C = .15		Chi square = 162.13 ***	
	Northeast			
1	47	3,784	181.97	***
2	13	614	21.23	***
3	361	2,748	122.39	***
4	185	1,658	5.53	*
5	90	3,515	100.56	***
6	353	2,908	90.93	***
7	209	1,839	41.37	***
	C = .24		Chi square = 536.98 ***	
	Central			
1	1	835	21.51	***
2	2	938	14.99	***
3	176	3,525	3.71	---
4	111	2,103	4.41	*
	C = .11		Chi square = 44.62 ***	
	West			
1	173	2,140	86.59	***
2	8	846	19.04	***
3	29	2,350	43.05	***
	C = .23		Chi square = 148.67 ***	

C = .19 Chi square = 919.40

* $p<.05$

** $p<.01$

*** $p<.001$

TABLE 14

Sunday Church School Enrollment and Chi Square Values for Predominantly Negro and Predominantly White Congregations for all Geographical Regions

Diocese Number	Observed Negro	Observed White	Chi Square Value	
	Southeast			
1	202	10.813	115.69	***
2	407	5,358	170.84	***
3	282	10,410	39.25	***
4	470	12,178	16.88	***
5	359	7,672	11.11	***
6	1,236	25,853	47.59	***
7	817	10,485	370.24	***
8	241	6,776	2.85	---
9	340	21,578	301.22	***
10	131	3,014	1.517	---
	C = .14		Chi square = 1,077.13	***
	Northeast			
1	901	19,468	127.03	***
2	105	6,054	248.54	***
3	2,544	21,591	816.22	***
4	933	15,195	7.51	**
5	807	34,083	989.89	***
6	2,662	22,802	624.73	***
7	1,439	16,144	66.41	***
	C = .14		Chi square = 2,880.35	***
	Central			
1	54	5,537	88.52	***
2				
3	879	27,294	0.24	---
4	731	17,992	32.87	**
	C = .14		Chi square = 121.63	***
	West			
1	901	19,468	237.32	***
2	30	4,942	82,04	***
3	53	1,486	217.74	***
	C = .14		Chi square = 537.09	***

C = .14 Chi square = 4,616.20 ***

* p<.05

** p<.01

*** p<.001

TABLE 15

Disbursements and Chi Square Values for Predominantly Negro and Predominantly White Congregations for all Geographical Regions

Diocese Number	Observed Negro	Observed White	Chi Square Values	
	Southeast			
1	59,947	3,346,569	8,547.68	***
2	47,388	1,141,651	9,870.79	***
3	40,504	2,415,276	8,006.57	***
4	88,195	3,657,050	570.08	***
5	102,330	1,337,521	120,391.52	***
6	221,680	8,898,077	515.88	***
7	184,304	3,034,297	130,757.57	***
8	28,628	1,776,049	6,736.51	***
9	45,012	6,064,189	80,787.30	***
10	39,060	1,091,063	3,741.82	***
	C = .15		Chi square = 369,925.72***	
	Northeast			
1	50,550	9,432,879	204,497.33	***
2	16,795	1,874,798	30,152.56	***
3	441,955	5,175,510	436,518.63	***
4	104,956	4,952,166	16,629.84	***
5	111,292	8,066,805	79,944.32	***
6	378,975	10,921,519	3,199.81	***
7	336,534	6,122,061	146,028.66	***
	C = .19		Chi square = 916,871.15 ***	
	Central			
1	21,048	1,859,430	16,924.60	***
2	4,148	931,328	17,564.15	***
3	157,843	6,742,980	3,345.83	***
4	229,991	5,696,264	35,478.12	***
	C = .10		Chi square = 73,312.70 ***	
	West			
1	302.617	7,100,570	80,115.28	***
2	11,212	1,142,771	10,778.79	***
3	22,730	5,033,201	85,792.98	***
	C = .16		Chi square = 176,687.05 ***	

C = .20 Chi square = 1,536,796.62 ***
*** $p<.001$

TABLE 16

Per Capita Disbursements and Chi Square Values for Predominantly Negro and Predominantly White Congreations for all Geographical Regions

Diocese Number	Observed Negro	Observed White	Chi Square Value	
	Southeast			
1	$ 93	$135	1.95	---
2	52	118	2.43	---
3	51	113	1.95	---
4	66	144	2.19	---
5	91	92	14.19	***
6	54	127	3.31	---
7	76	130	0.03	---
8	53	123	2.95	---
9	44	126	8.03	**
10	138	150	16.70	***
	C = .23		Chi square = 53.71 ***	
	Northeast			
1	42	113	0.01	---
2	38	138	2.96	---
3	47	80	5,92	*
4	33	124	3.20	---
5	61	98	9.64	**
6	32	139	6.46	*
7	69	162	0.72	---
	C = .22		Chi square = 28.92 ***	
	Central			
1	132	162	3.82	*
2	74	138	1.74	---
3	47	102	3.79	---
4	88	124	0.42	---
	C = .15		Chi square = 9.77 *	
	West			
1	72	143	0.43	---
2	44	77	0.03	---
3	85	143	0.29	---
	C = .05		Chi square = 0.73 not significant	

C = .20 Chi square = 93.12
* $p<.05$
** $p<.01$
*** $p<.001$

TABLE 17

Composite Ranks of Demographic Variables and the Variables Examined in the Study of the Episcopal Congregations

Geographical Region	Composite Ranks: Demographic Variables	Composite Ranks: Diocesan Variables
Southeast	4	4
Northeast	2	1
Central	3	3
West	1	2
	$r_s = .80^*$ (N.S.)	

*n.s. = not significant

Generalizations based on demographic data must not be taken uncritically. These data indicate trends but do not show the critical situations in which people live.

TABLE 18

Response of Negro Clergy to a Questionnaire Regarding their Participation in Major Programs of the Executive Council

Executive Council Program	Type of Contact with the Programs										Total
	Yes (a)		No		Some (a)		Contributed Funds (a)		No response to item (a)		
	Number	Per cent	Number	Per cent	Number	Per cent	Number	Per cent	Number	Per cent	
Joint Urban Board	2	.04	44	.88	3	.06	---	---	---	---	49
Church and Race Fund	---	---	38	.78	3	.06	7	.14	1	.02	49
Mutual Responsibility and Interdependence Program	7	.14	33	.69	4	.08	5	.10	---	---	49
Service on the Executive Council or Position or Service Rendered to Diocese	23	.46	5	.10	---	---	---	---	21	.43	49

[a] Blanks in columns indicate no frequencies in the categories.

TABLE 19

Negro Participation in Diocesan Business Affairs

Dioceses within four geographical regions[a]	Diocesan Officers, Departments, Committees, Commissions, and other Agencies, 1965						Negro Delegates to Diocesan	
	Number of departments	Clergy[b]	Laity[b]	Total personnel[b]	Negro clergy[b]	Negro laity[b]	Elected[b]	Attended[b]
Southeast								
1	30	59	124	183	---	---	6	5
*2	36	149	74	223	1	1	8	---
*3	33	69	117	186	1	---	16	13
*4	52	185	302	487	1	1	6	6
5	21	67	69	136	1	1	12	6
6	16	62	72	134	---	---	7	6
*7	42	183	102	285	1	2	26	14
*8	48	140	220	360	4	4	18	14
*9	52	123	181	304	2	---	24	18
*10	41	69	93	162	1	1	41	17
11	26	64	99	163	---	1	6	3
*12	24	66	112	178	1	---	14	4
*13	33	113	251	364	4	---	12	4
*14	46	94	168	262	---	---	10	5
Northeast								
*1	46	201	229	500	1	---	5	5
*2	38	70	110	180	1	1	2	2
*3	47	201	130	331	8	4	31	28
*4	42	85	151	236	2	---	9	6
*5	69	195	353	548	1	---	---	---
6	56	170	232	402	3	1	20	13
*7	30	115	127	242	3	1	31	23
8	44	226	221	447	14	---	33	---
*9	48	174	271	445	5	---	10	---
10	37	162	181	343	1	---	---	---
Central								
1	46	---	---	---	---	---	4	2
*2	53	56	53	109	---	---	6	6
3	36	87	151	238	- 1	1	5	4
*4	16	35	50	85	---	---	2	1
*5	28	99	133	232	3	1	12	12
6	36	57	119	176	---	1	11	5
7	37	90	96	186	1	---	3	2
*8	54	134	179	313	4	1	8	8
9	55	115	179	294	2	---	14	14
10	38	55	72	127	1	---	1	1
11	53	114	148	262	---	1	3	---
12	40	78	121	199	1	1	1	1
West								
*1	53	209	268	477	4	4	34	34
*2	57	146	467	613	1	1	6	6
3	66	101	111	212	---	---	3	3
4	24	66	63	129	---	---	1	1
5	46	157	292	449	1	---	2	2
*6	21	50	157	207	---	---	1	1
7	80	120	201	321	---	---	1	1
8	21	31	48	79	1	---	1	1
9	52	120	104	224	---	---	4	3
10	35	73	186	259	1	---	2	2
Totals: Dioceses 46	1,904	5,035	7,257	12,292	77	29	472	302

[a] Dioceses are listed according to geographical region. An asterisk indicates that the diocese is included in the subsample.

[b] Blanks within the columns indicate that data for these dioceses were missing.

TABLE 20

Distribution of Negro and White Clergy among 89 Parish and 196 Mission Congregations

Type of Congregation	Number of Congregations	Number of Negro Clergy	Number of White Clergy	Congregations with no Clergy
Parish	89	70	13	6
Mission	196	112	64	20
Totals	285	182[a]	77[a]	26

[a] $n_{\text{Negro clergy}} + n_{\text{White clergy}} = 259$. Of this total, 29.7 per cent are white; i.e., a little over one-fourth, more nearly one-third.

APPENDIX D

Figure 1. Patterns for communicant strength based on the totals for each group.

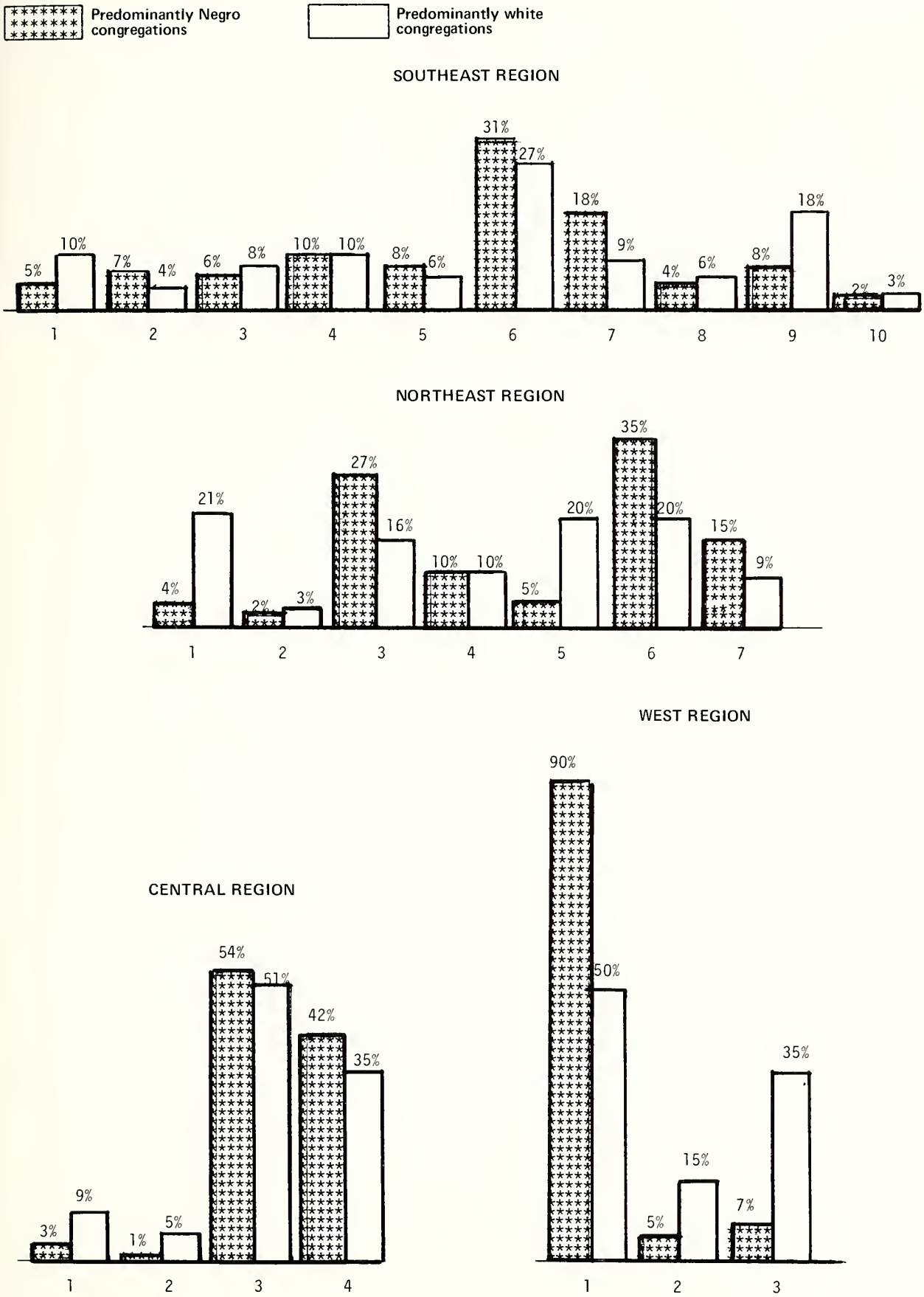


Figure 2. Patterns for the number of baptized members based on the totals for each group.

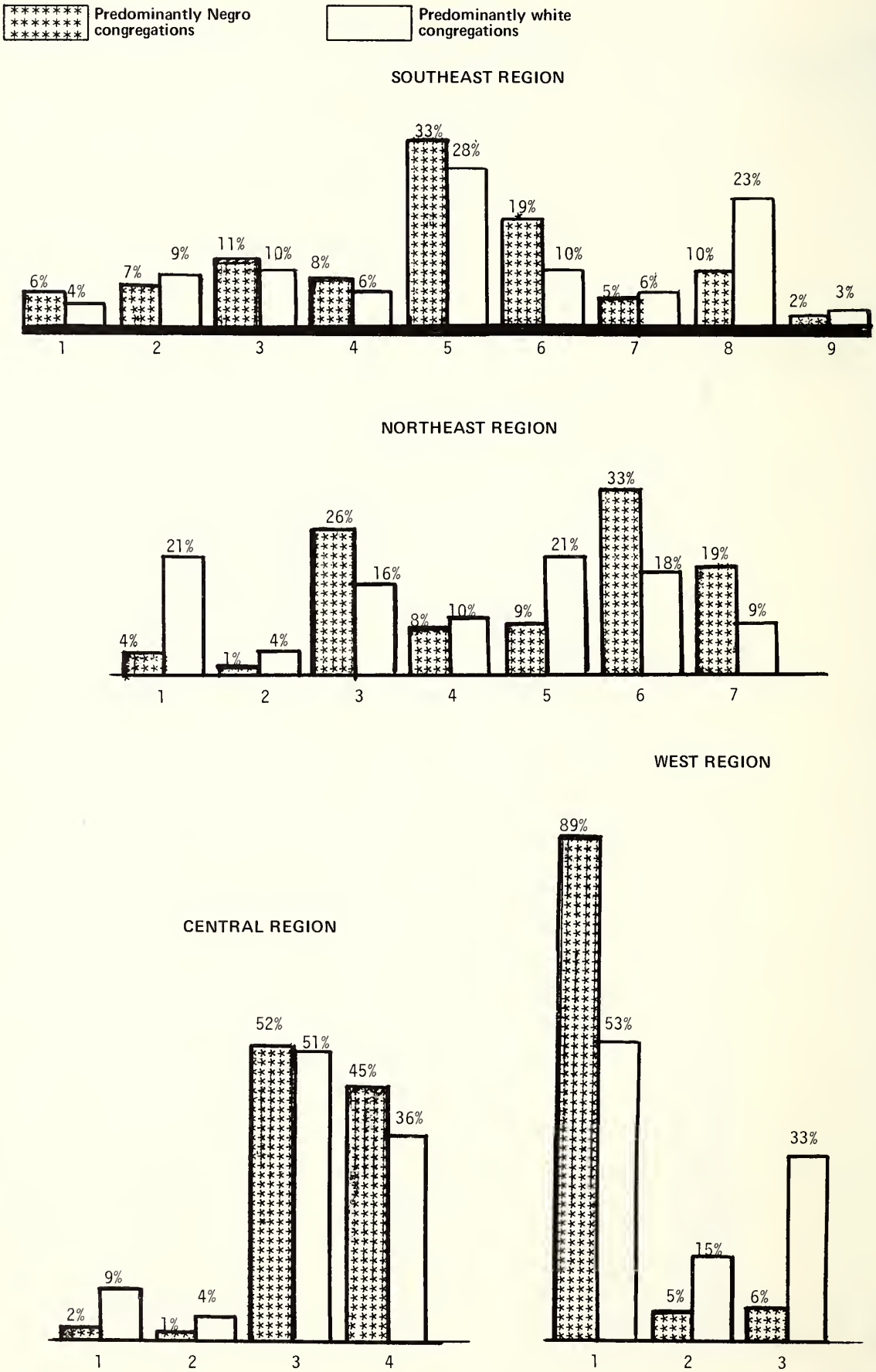


Figure 3. Patterns for the number of baptisms in 1965 based on the total for each group.

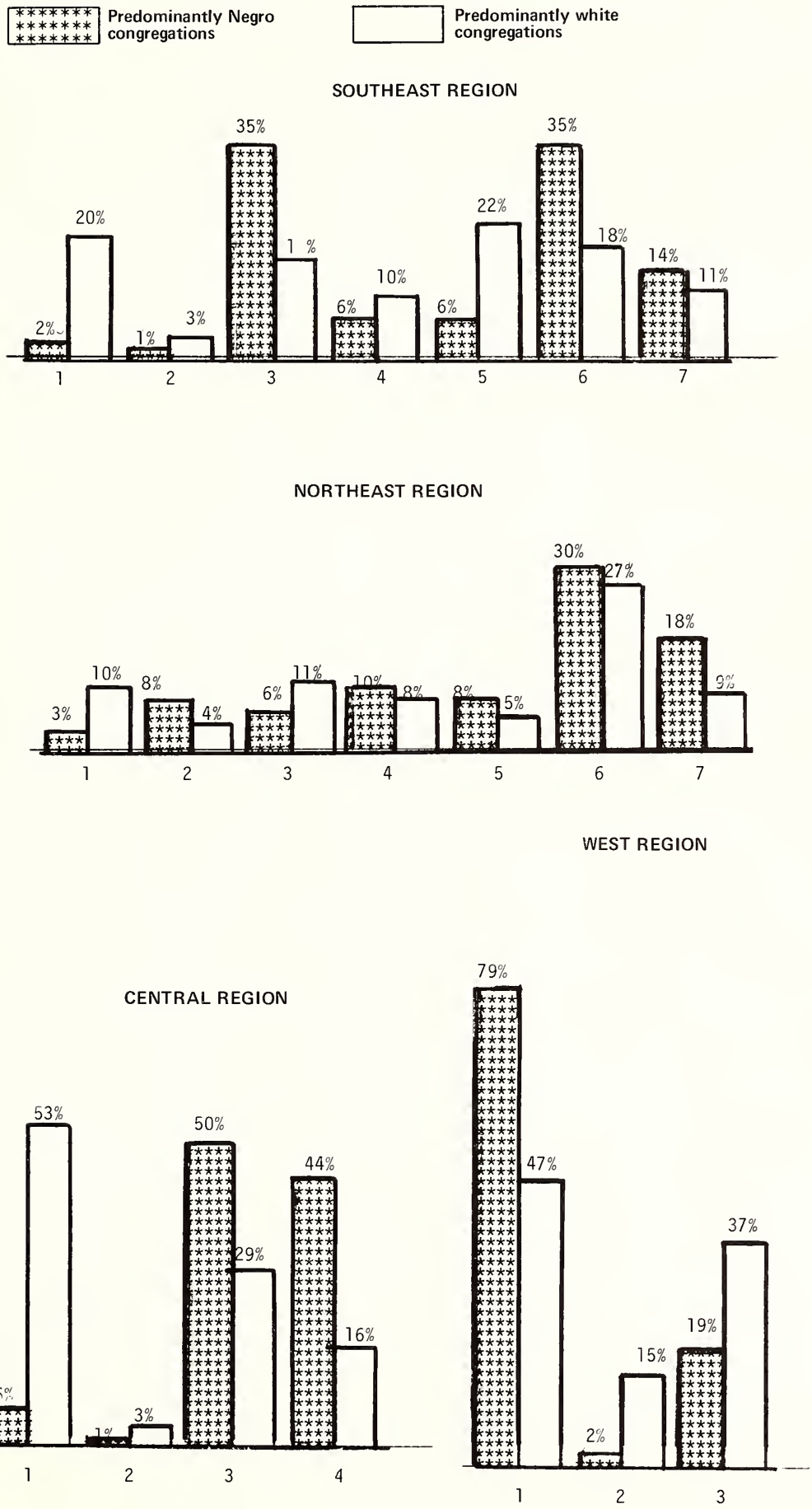


Figure 4. Patterns for confirmations based on the totals for each group.

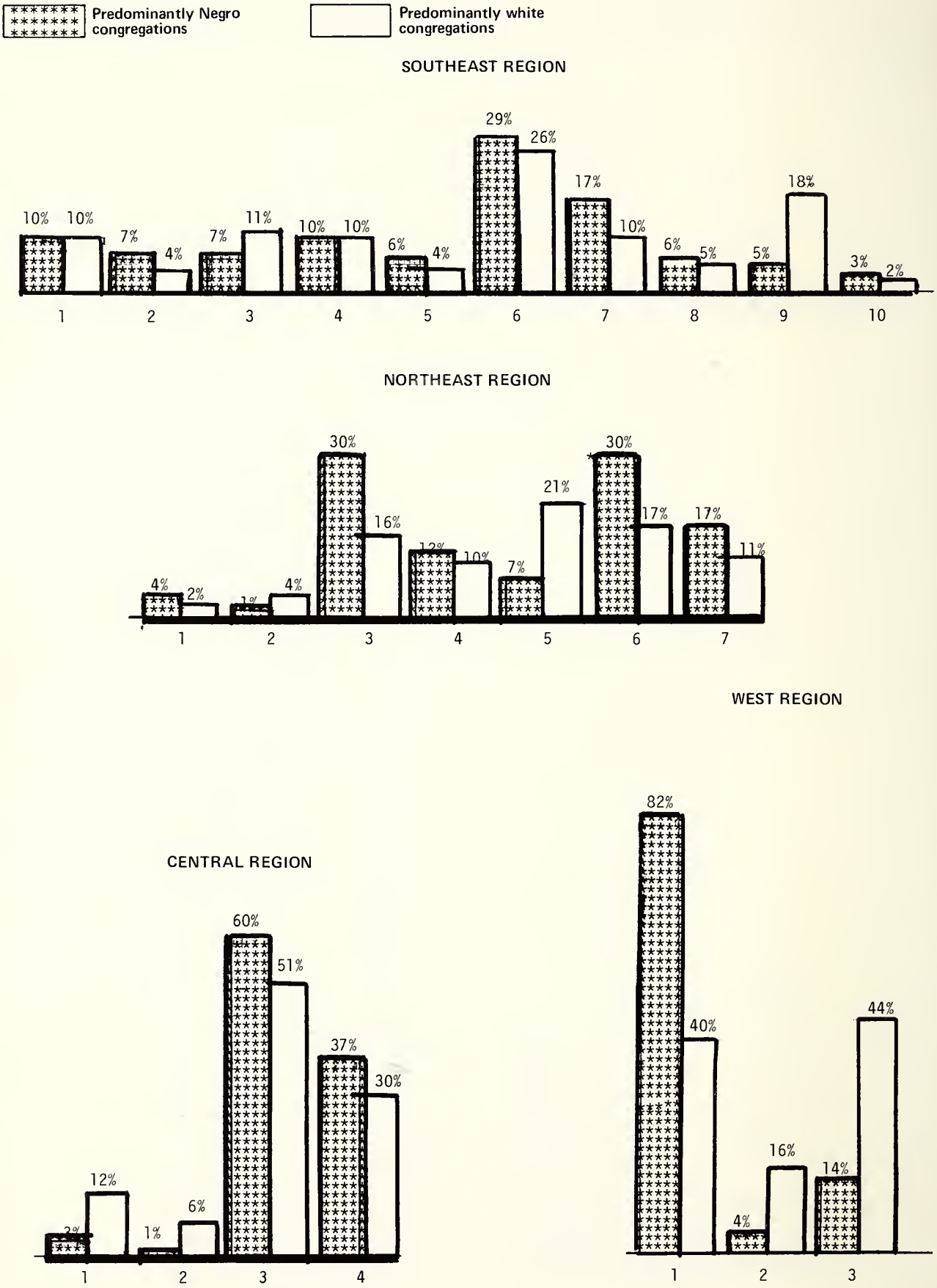


Figure 5. Patterns for Sunday Church school enrollments based on the total for each group.

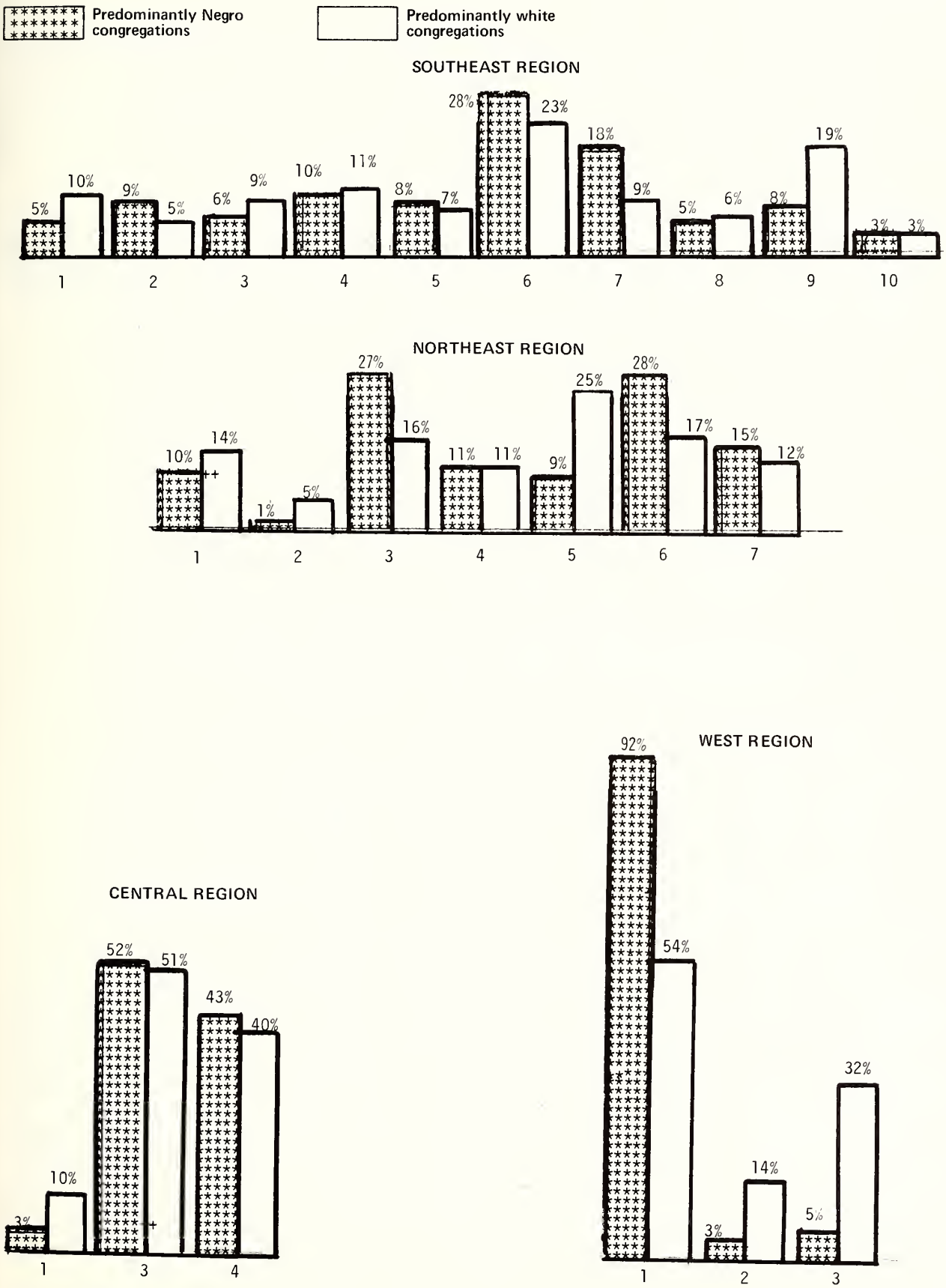
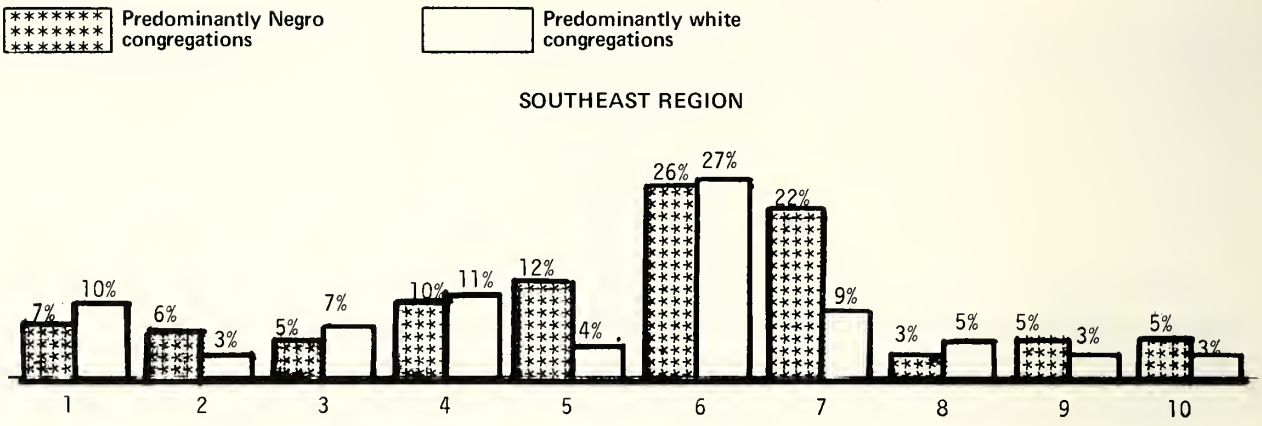
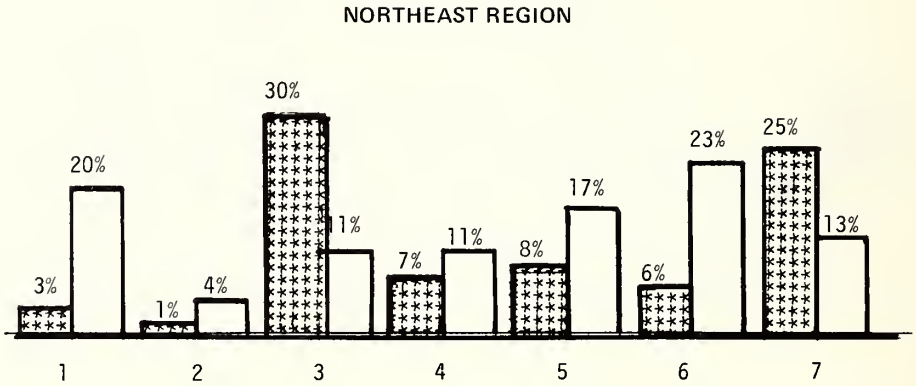
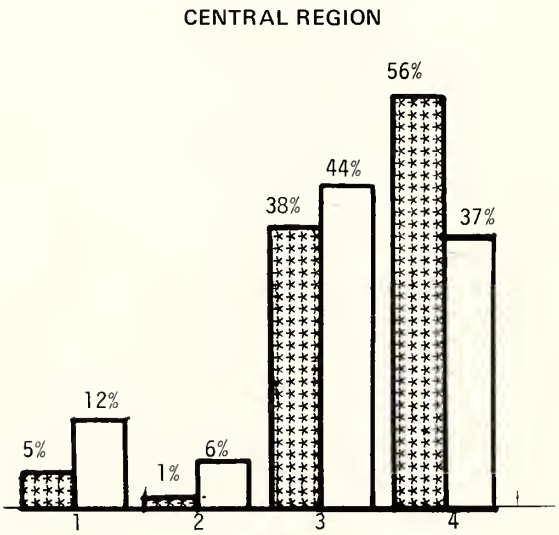


Figure 6. Patterns for disbursements based on the total for each group.







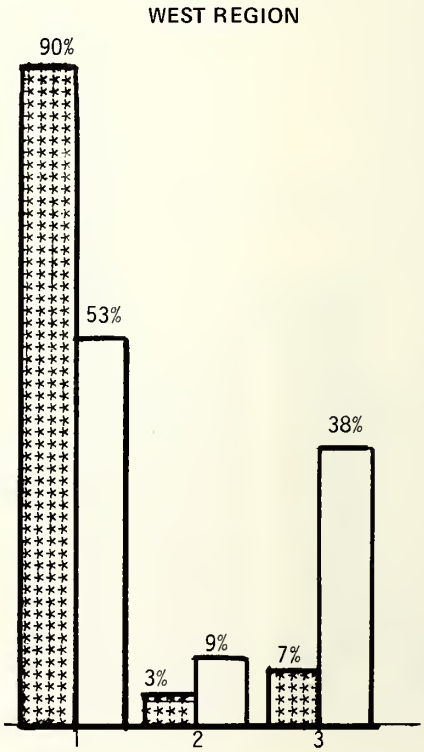
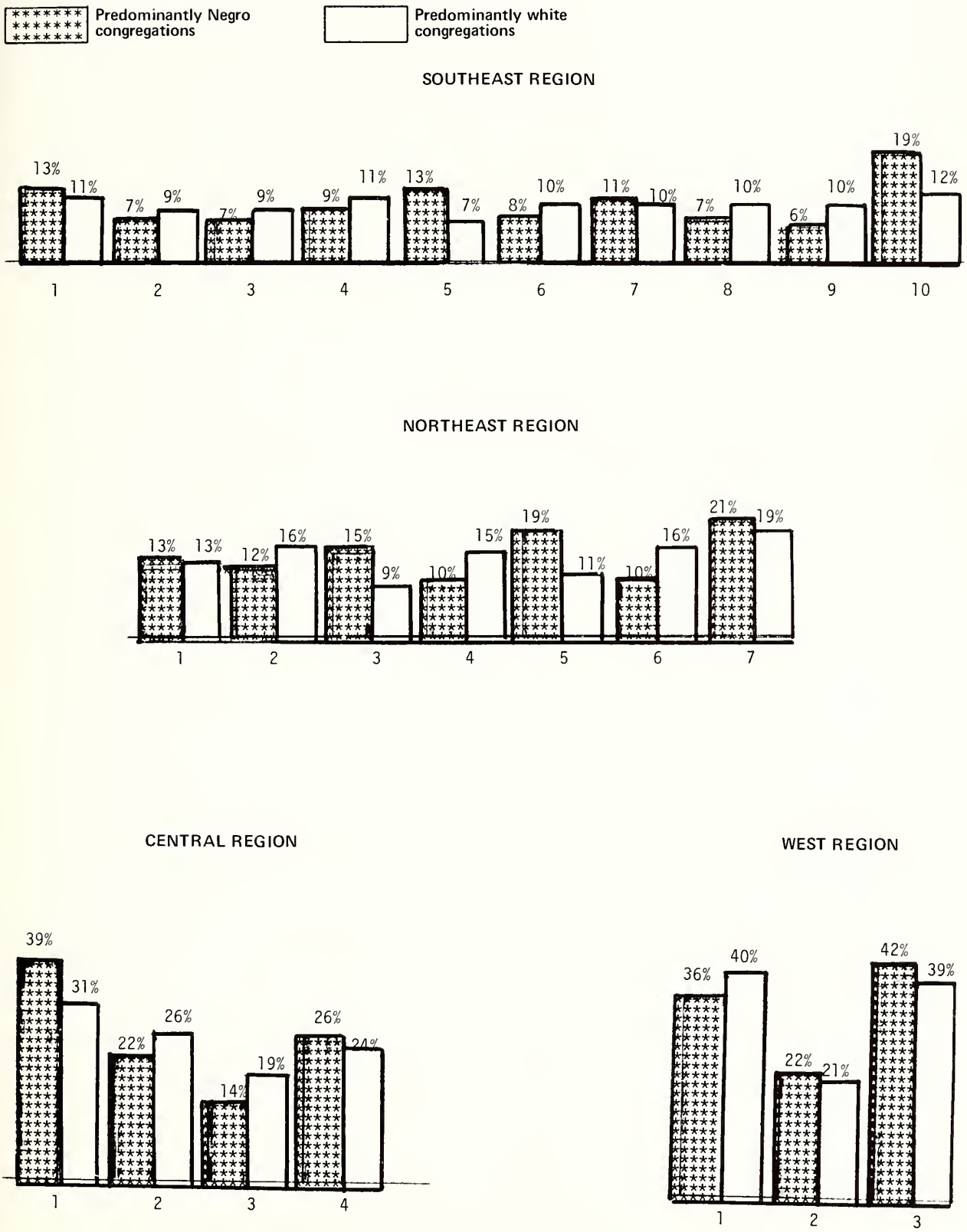


Figure 7. Patterns for per capita disbursements based on the totals for each group.



CRISIS IN AMERICAN LIFE

The Presiding Bishop, in his address at the Opening Service of the 62nd General Convention, struck the keynote of the Convention, and called the Church to respond creatively to the crisis in American life which was dramatized by the violence in the cities during the past, and previous, Summers. The text of the Call follows:

"As Presiding Bishop of this Church, by God's help I trust, and with the help of others—some not of this Church—I have tried to hear what God may be saying to the Churches in the crisis in American cities. Extreme actions on the part of a dispossessed people bespeaks a conviction that white man's justice is no justice for the black man, particularly those trapped in the ghettos of this land. And many of them have despaired of attaining that justice through structures and institutions which they see as channels of the white man's power. The grim consequences of the rioting indicates a tenaciously held conviction that any relief that comes will have to come by acquisition of, or seizure of, sufficient power on their part to enable them to shape their own destiny, taking their place equally alongside other men. This they are prepared to do—even if they have to die in the attempt. Further, and this touches us at a sensitive point, these unfortunate people—many of them—have written off the Churches as possible allies in their quest for justice, for they have seen little concrete evidence that Church people are concerned about their plight or will take the necessary risk to help redeem it.

"In trying to hear what is being said in the confusion of our time, I have walked—a little bit—in the ghetto areas of two of our cities. I can only tell you what I know—know from an unrehearsed face-to-face confrontation with black people, some militant leftists, others solidly moderate—most of them bearing in their souls (and some on their bodies) the indignities and brutality which have erupted in anger and rebellion. I recruited a task-force of our own staff, together with competent outside advisors. I requested the counsel of a group of ghetto leaders in exploring the question: 'How the resources of this Church, resources human and financial, might intelligently and humbly be enlisted in the service of the people of the cities, and by what criteria this Church might enter into partnership with the indigenous community-groups in impoverished slum-areas which have been organized by the residents themselves, are run by them, and are seeking to alleviate the conditions which are destroying them.' I believe that people in all walks of life, Churchmen in our own land and abroad, the people from whom hope is being squeezed out, want to know where we,

as Christians, stand—and whether our position is manifested in deeds that cannot be misunderstood.

"As at least the beginning of this Church's response to the deep human need dramatized by the conflict in the cities, I am recommending the development of a program, to be extended over the next triennium, by which this Church can take its place, humbly and boldly, alongside of, and in support of, the dispossessed and oppressed peoples of this country for the healing of our national life. Among its aims will be the bringing of people in ghettos into areas of decision-making by which their destiny is influenced. It will encourage the use of political and economic power to support justice and self-determination for all men. It will make available skilled personnel-assistance, and request the appropriation of substantial sums of money to community-organizations involved in the betterment of depressed urban areas, and under the control of those who are largely both black and poor, that their power for self-determination may be increased and their dignity restored. It is suggested that these efforts be administered through coalitions with other Churches and agencies such as the Inter-Religious Foundation for Community Organization, that we may be joined with and by other groups in similar efforts directed toward the same goals. I am requesting the funding of such a program in the amount of approximately $3 million annually; such funds to be secured from various sources, principally from the General Church Program.

"Finally, a re-ordering of primary emphases and priority-ratings in the proposed General Church Program will be required, in order to support the programmatic response outlined here.

"I am requesting the General Convention and the Triennial of the Women of the Church to create appropriate committees to review this call to action by your Presiding Bishop and the Executive Council and charging them to make such recommendations as may seem wise to them in the light of the critical nature of the need. I am sure that means for mutual discussion and co-operation between these committees can be found by such ingenious and creative personnel. But I would heavily underline a word of caution: no matter what this Church at the national level may decide we can do, both in human and financial terms, it will be only a token, a symbol, if, perhaps happily, a sacrament. What we do here can never be more than an 'earnest' pointing to the necessity for, and the effectiveness of, a sensitive and sacrificial response on the part of the people of the Church. For, unless our men, women, and young people enlist in patterns of diocesan, parish, and mission engagement, which involves them personally as well as financially, even the best effort at this level will prove fruit-

less. What is before us is not primarily a matter of money. Money can help if we take our hands off its control, giving it because we realize that it is God's and not ours. But if we attempt to use money to 'buy our way' out of responsibility, the less credible we will appear to men and women struggling with their misery, and the less likely we are to build our part of a bridge between our alienations. Perhaps we can understand a little that it is only through our sharing in the pain and agonized frustration of the dispossessed that our own renewal can come to be.

"I hope that this plea for a corporate response of Episcopalians will not have to stand alone. We are too small a group, and our resources—even if given freely—are far too limited to cope successfully with the crisis in our city streets. I hope I am not presumptuous in appealing to the nation-wide community of faith—to our Jewish brethren, to our Christian brethren—Roman Catholic, Orthodox and Protestant—to join together with us in a bold, full-scale, mobilization of our resources that can be dedicated to the righting of a great wrong and the healing of a bleeding wound in the body of our nation's life. For it may be that we are in 'a moment of passing grace' given to us by God, that may never again re-occur—and in which we are given together the opportunity to act."

By concurrent action of the two Houses, a Joint Committee on the Presiding Bishop's Address (composed of four Bishops, four Presbyters, and four Laymen) was authorized and appointed. A similar Committee of four Lay Women was appointed by the Triennial Meeting of the Women of the Church.

The Combined Committees

Bishops
Richard Emrich, Michigan
Kilmer Myers, California
Richard Martin, Suffragan, Long Island
Leland Stark, Newark (Convener)

Triennial
Mrs. Cyrus M. Higley, Central New York
Mrs. J. Fletcher Emery, Idaho
Mrs. William L. Gardner, New York
Mrs. J. Wilmette Wilson, Georgia

Clerical Deputies
Rev. John Yamazaki, Los Angeles
Rev. Stanley Hauser, Texas
Rev. Anthony Morley, Missouri
Rev. George Paul Reeves, South Florida

Lay Deputies
Mr. W. E. Morgan, Arizona
Mr. Charles M. Crump, Tennessee
Mr. Hugh R. Jones, Central New York
Dr. Charles R. Lawrence, New York

The two Committees met together and drew up an "Open Letter to the Presiding Bishop", which was subsequently adopted by the General Convention, as follows:

Right Reverend and Dear Sir:

The important thing to make clear is that your challenge to this Church demands a double response. It requires external actions and internal changes. The external actions, aimed at human renewal in the urban crisis, may cost this Church about three-million dollars. The internal changes, reflecting renewal of the Church in this "moment of passing grace", will cost much more—and not only in dollars.

It is our conviction, as we know it is yours, that the internal change and the external action are inseparable. The two must proceed together, or neither will go far. They authenticate and enhance each other. Three-million dollars from us alone will not radically change the ghetto. The question is: can the giving of it, and the understanding of the necessity for giving it, change our Church? If it helps, but not seriously alters, the ghetto, and cheaply assuages, yet not radically renews, our Church, then we would do better to go back to "business as usual", and forget the three million altogether.

Indeed, if your bold and imaginative proposal leads to similar action on the part of the total religious community, this in turn stimulating further action both private and governmental, the beginning of the solution to the problem of the ghetto may now be in sight.

In the context of that conviction, we offer these statements of response and recommendation—to you, but for the whole of our Church:

1. We affirm with you that, in this nation, constructive response to all dimensions of the urban crisis is now indeed a first priority-imperative for our Church.

2. We state the policy of our Church that the focus of our outward response is to be on enabling the poor, especially the ghetto-poor, to gain an effective voice and visible presence in the decisions which affect their own lives. Not alone for the deprived, but also for the nation's health, we want to see people who live in ghettos set, pursue, and achieve their own goals. And we want Episcopal-Church money invested to make this process work.

3. We recommend wide study and thorough understanding, throughout this Church, of the procedures and criteria for granting funds to community-organizations. It is especially important to ex-

HE NEW YORK TIMES, FRIDAY, FEBRUARY 9, 1968

Negro Episcopal Priests Form Union

By GEORGE DUGAN

Seventeen Negro priests from the East and Mid-west organized yesterday a Union of Black Clergymen and Laymen of the Episcopal Church, pledged to rid their denomination of "racism."

A statement issued at the end of an all-day meeting in St. Philip's Episcopal Church, 215 West 133d Street, said the main goal of the union was to "remove racism in the church and in the community by any means necessary to achieve full participation on the basis of equality in policy making, decision making, program and staffing on the parochial, diocesan and national levels."

St. Philip's in Harlem, marking its 150th anniversary this year, is one of the largest Episcopal churches in the country.

Other announced goals were to stimulate the growth of "black membership" throughout the church, to promote the placement of Negro professionals within the church without regard to race and at "all levels" and to protect Negro clergymen and laymen from "racist practices."

The Rev. Quintin E. Primo Jr., rector of St. Matthew's Church in Wilmington, Del., was elected president and the Rev. Canon St. Julian A. Simpkins Jr. of the Episcopal Diocese of Rochester, was named first vice presndent.

In an interview after the meeting, Canon Simpkins said the thrust of the union was pointed "directly" at the Executive Council of the church and at "most dioceses." The church's Executive Council is its policy-making arm.

The Rochester priest added that the union's organizing group was the nucleus around which the church's Negro clergy and laymen could rally.

One of the union's first actions was to protest what it called the "involuntary" retirement of the Rev. Dr. Tollie L. Caution, associate secretary of special ministries of the church's Executive Council.

The 66-year-old Dr. Caution, who has been with the council since 1946 said he preferred not to comment on the action of the union. Efforts to seek comment from other officials of the council were unavailing.

Other officers of the union elected yesterday were the Rev. Frederick Williams, rector of St. Clement's Church, Inkster, Mich., second vice president; the Rev. Austin Cooper, rector of St. Philip's Church, Jacksonville, Fla., secretary, and the Rev. Canon John Walker of the National Cathedral in Washington, treasurer.

Members of the executive committee, also named yesterday, were the Rev. Dr. M. Moran Weston, rector of St. Philip's Church here; the Rev. Jesse Anderson Sr., rector of St. Thomas Church, Philadelphia; the Rev. Dr. Joseph Nicholson, rector of All Saints' Church, St. Louis, and the Rev. Harold Wright, rector of the Church of the Resurrection, Elmhurst, Queens.

Clergy present were:

St. Julian A. Simpkins, Jr.
Tollie L. Caution
Austin R. Cooper
M. Moran Weston
Quinland Gordon
Tom Gibbs
James Edden
Jesse Anderson, Sr.
Kenneth Hughes
Frederick Williams
Walter Dennis
Harold Wright
Henry Parker
William Van Croft
Shelton Pollen
Irving Mason
John Walker

APPENDIX G

Bragg, George F. History of the Afro-American Group of the Episcopal Church, Church Advocate Press, Baltimore, 1922 page 307.

In the General Convention of 1889, the Rev. Dr. Phillips Brooks, a clerical deputy from the diocese of Massachusetts, addressing the House of Deputies, said:

"I call attention to the fact this is a motion to substitute one report for another report, and therefore it is upon this report as well as upon the resolutions that I desire to speak. I can easily say why it was considered not merely desirable but absolutely necessary that the minority report should be presented. The points are these, which indicate a distinct inadequacy in the report of the majority as to the condition of things with which we find ourselves confronted.

"In the first place, the report of the majority does not distinctly and cordially recognize the right and the necessity of the petition made to them, the condition of things that make such action justifiable. On the contrary it implies throughout that it is an entirely unnecessary appeal, and that the Church stands clear already on this question. The minority do not think so.

"In the next place the report of the majority appeals to the history of the Church, but the majority absolutely decline to carry forward the historical statement in the first place into the statement of a distinct proposition, and in the second place, into a declaration of what ought to be done.

"Now, it is because of the Church does not stand clear upon this question, because the colored clergy have their right to doubt, because any man of color would have most profound reasons for doubting, as to whether he could occupy a position in which a priest or man could respect himself, and it is upon that that the minority asks this Convention to say in the first place, that there is good ground for the asking of this question, and secondly it is not simply an historical fact upon which we may rest, but that there should be a clear statement of the principle that in this branch of the Church of Christ, as throughout all the Church of Christ, no distinction whatever, whatsoever or wheresoever of race or color, and therefore as a distinct and necessary consequence of that, the principle is nothing if it is not a declaration of legislation of whatever kind, in whatever place, that is based on race or color, is contrary to the spirit of Christ.

"We ask the acceptance of this report and these resolutions, first because they are true. It is impossible – it is impossible for us to waive the facing of this question whether the resolutions are true or not. If they are true let the Church be brave enough, bold enough to vote for them.

"While I am willing to let consequences take care of themselves, I do with all my heart think that the best policy of the Church is in line with the profoundest duty of the Church. We cannot appeal to the colored race until we have given a clear and distinct answer on this question. We stand paralyzed before the Negro race. If I were of that race I would never, as a Negro enter into the ministry of this Church until that question was answered.

"It seems to me the Church can answer the question clearly and adequately in no better terms than those embraced in the first, second and third of those resolutions. I believe that our missions to the colored people will be paralyzed unless we are able to make some clear statement, for it is impossible to appeal to the race unless we have first given them a clear and distinct answer.

"But it is not in view of the consequences, disastrous as they may be, but it is in view of the essential righteousness of the thing, in view of the frankness and manliness with which a Convention like this should answer such a question as is put before them. Yea or nay is the answer demanded by this question and is just the answer that is given by the resolutions of the minority: Are they true, or are they not true? If they are true, say so; if they are not so, then say they are not so.

"It is impossible for Convention to reject those resolutions for any reason which will not carry to the world at large any other reason that the belief that those statements are not true.

"We, of the minority, believe with all our hearts that they are true; and therefore we purpose to vote for them, and we believe it to be our duty to present them to this Convention.

"I do not know how other Churches in this country, I do not ask how other Christian bodies are standing on this question. I do not care to consult their records. I know that the color line has again and again presented itself as a difficult question among them. I do not care to compare church with church. But I do care for the Church of our love that she shall establish herself as the leader of men's consciences, that she shall be brave and true and fearless. I dare to look forward to the time when in the ministry of Christ in our Church, above all others, there shall be no line drawn simply to mark the color of men's skins, to incapicate men for functions of the ministry, with all the rights and responsibilities whatever attached to them, without reference to the race to which they belong."

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